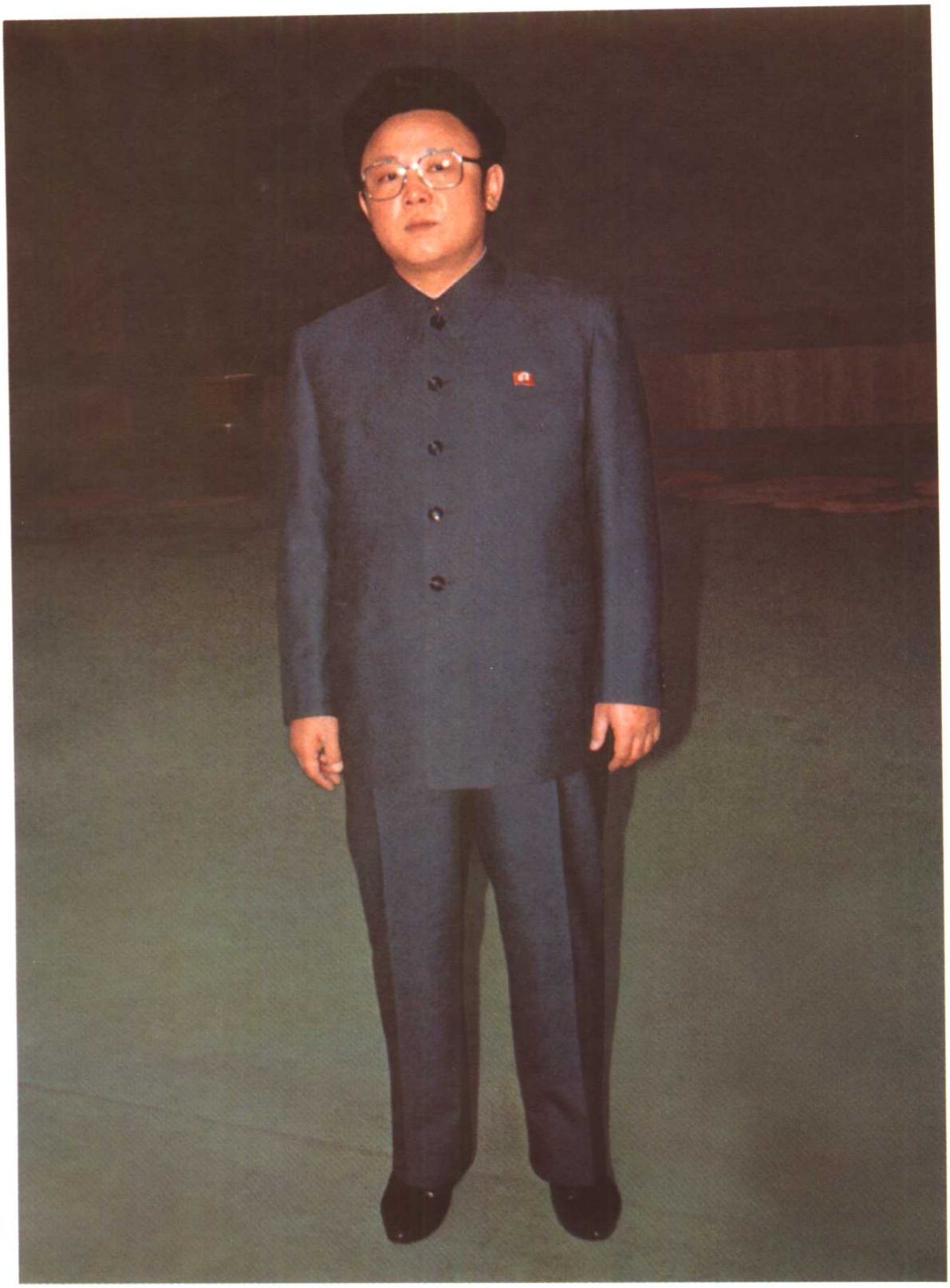
GREAT LEADER
KIM JONG IL [I]

by TAK JIN, KIM GANG IL AND PAK HONG JE

GREAT LEADER

KIM JONG IL[I]

TAK JIN
KIM GANG IL
PAK HONG JE



Introduction

Politics is complex. Particularly in the present era, it is getting increasingly diverse. This is because man's living area is expanding rapidly, and man's relations with society and the state are getting multi-dimensional and because man's relations with politics, relations between society and politics, between the world and politics, are getting close, with a variety of political phenomena spreading in complicated forms.

However complex and diverse political phenomena may be, politics is summed up as a question of leadership, since it performs a social function of organizing and controlling human activities in a unified way in order to serve the common interests of a class and society. Needless to say, politics is conducted by state power and state functions and by a certain form of political organization, but the essential meaning of politics is expressed in leadership, since the purpose of politics is to adjust and control human and social activities purposively by utilizing these means. In other words, in a society where the people are masters of politics, politics can be reduced to the question of the masses of people and state leadership, which control the political organizations and their functions, or more concretely, to the political leader (statesman) who embodies and represents the will of the people, creates political organizations and exercises their functions.

Personality creates politics. This is what history demonstrates before it is a theory. Standing in the forefront of political changes, such as political transformations and political movements, which are recorded in the history of the struggles of the popular masses, were political leaders.

People of the world are focussing their attention on the emergence of new leaders, while sharp changes have been made in the political map of the world together with new leaders, and the theory of leaders is hotly discussed as an important branch of political science, and the image of an ideal leader and blueprints of an ideal society led by him are drawn from various angles. All these facts bespeak the decisive role of leaders.

In the present era, the mission and role of a leader is greater, and the interest of the people in leadership and their expectations of it are mounting. At the base of this great popular interest and public attention is their strong desire to have an ideal leader meeting the requirements of contemporary politics.

An ideal leader creates an ideal reality. However, as the word "ideal" shows, an ideal leader may be said to be found in people's imagination in most cases.

The political history of the world shows many types of popular leaders – leaders with excellent organizing capacity, leaders with outstanding theories, practical-type leaders with knowledge and technology, popular-type leaders renowned for their virtues. However, it is hard to find a complete leader equipped with all these characteristic qualities. Not a few leaders well known in the world usually attain the highest level of success by distinguishing themselves in a broad area of sciences or in a wide scope of living. It is difficult for a leader to combine theoretical clarity and practical ability or to be versed in both literature and art and military affairs. As it is said that Shakespeare could not be a Newton, even a genius has talent in his own limited area, and no genius is expected to be equipped with all qualities.

However, if there is a leader with all these qualities,

and if there is a leader who has outstanding leadership, profound theory and knowledge, scientific and technical knowledge and also popular traits, such a man can be said to be an ideal leader for contemporary politics. Such a leader will realize man's ideal, usher in an era of happiness, and lead people to an ideal world. Is this an idle fancy? Is this a vain daydream? The dream of the people cannot and must not be a daydream. This book will show with the force of fact that the desire to have an ideal leader is not a dream.

Just as President Kim Il Sung, a revolutionary genius, is, Comrade Kim Jong Il, the dear leader of the Korean people, who has been elected to the leadership of the Workers' Party of Korea, is the most ideal political leader the people desire and our era demands. Together with President Kim Il Sung, who created a new history for Korea and showed his outstanding political leadership to the world, the Korean people now have another great and wise leader.

At present, the attention of the world is focussed on Secretary Kim Jong Il.

Part I of this book describes how Secretary Kim Jong Il has displayed his outstanding qualities and how he came to be respected and trusted by all the people for achieving shining feats. Part II of this book explains how he has transformed society rapidly with his wisdom and leadership since the Secretary was elected a political leader.

May 1984

Authors

Tak Jin
Kim Gang Il
Pak Hong Je

CONTENTS

Introduction 1

Chapter 1
Amid the Violent Times 7
1. Dawn on Mt. Paekdu 7
2. With a Violent Stream of History 14
3. Thorough Juche-Consciousness 25
4. An Early Sunrise 37

Chapter 2
Great Aspirations beyond the Campus 50
1. O Korea, I Will Add Glory to Thee. 50
2. Creation and Dogmas 57
3. Wisdom Shining like a Constellation 67
4. Leader of the Youth Movement 81
5. "I Am Also a Son of the Working People." 90
6. Student Active in Politics 98

Chapter 3
Defender of the Revolution 108
1. Philosophy of Loyalty 108
2. For an Attack on the Renegades 119
3. A Conference with Social Scientists 127
4. A New Track 140
5. For a Pillar of Faith in the Hearts of People 149

Chapter 4
A Soaring Tower in the Flower Garden of Literature and Art 160
1. A Step for a Leap Forward 160
2. Motion Pictures 169
3. A Masterpiece "Essays on the Cinema" 180
4. Echoes of the Opera Revolution 190
5. The Dear Name 203
6. Endearing Friend 210

Chapter 5
Wave of Modernization 221
1. Opening the Door to Automation 221
2. "We Will Redraw the Map of Korea." 231
3. Wet with Morning Dew 242
4. Nationwide TV Network 255
5. A Bridge of Love 265

Chapter 6
Korea Is One 275
1. Reunification or Division 275
2. Inseparable North-South Blood Relation 283
3. His Love Flies over Mountains and Oceans 293

The Lodestar Has Risen 304

Chapter 1 Amid the Violent Times

Section 1 Dawn on Mt. Paekdu

When Kim Jong Il stood on the top of Mt. Paekdu in the middle of July 1968, he said with emotion to veteran anti-Japanese revolutionary fighters who were with him:

"When I come to Mt. Paekdu through the thick forests, I feel I have passed through the gate and am standing in the courtyard of my home."

Needless to say, there is no house or gate on Mt. Paekdu. There are only a broad expanse of the sky, Lake Chon which looks filled with ancient mysteries, and the bottomlessly thick forests. However, Kim Jong Il said this, as if remembering the courtyard and the gate of his home because Mt. Paekdu was his home where he was born and brought up.

One would wonder how it is possible to say that a mountain was a home. But his home is of such significance that it is no wonder for him to say so. Kim Jong Il asked his mother when he was very young:

"Mother, where is my home?"

His mother, after a while in thought, gripped the hands of her son firmly and said with a smile, with a deep meaning:

"Your home is Mt. Paekdu, the highest mountain of Korea. There is Lake Chon on Mt. Paekdu, and there are a lot of trees there. It is where your father defeated the

Japanese army. Go to Mt. Paekdu when you are older."

The young Kim Jong Il was unable to fathom the deep meaning of his mother's words. But when he was older, he understood the full meaning of her words, and climbed the mountain many times which stands in the northern end of Korea, 2,750 meters above sea level.

Home is a dear and unforgettable place to any one. Everyone has a yearning for home throughout his life at the bottom of his heart, as a pure sentiment which settles in his heart and influences his living.

That day, Kim Jong Il, who had climbed to the top of Mt. Paekdu, was filled with deep emotion, looking at Lake Chon of mystery and the craggy summit rising above the sea of clouds:

"Our revolution will continue. Climbing to the top of Mt. Paekdu, we renew our resolve to continue our revolution. Mt. Paekdu! The Korean people will never forget this mountain!"

Mt. Paekdu is the holy place of the Korean revolution where the young General Kim Il Sung created the anti-Japanese guerrillas, raising aloft the banner of the Juche idea, and fought the Japanese aggressors. It is the home of the great cause of Juche. The Korean people faithfully inherit the patriotic spirit and the spirit of revolution which Mt. Paekdu symbolizes, and which are correctly carried on by Kim Jong Il at the head of the people.

Kim Jong Il lives with this spirit of Mt. Paekdu and is walking the road of revolution, overcoming all trials and difficulties with this spiritual power.

This spirit illumines every moment of his life and pervades every area and aspect of his activities and living. Indeed, Mt. Paekdu is the source of his life and also the fountain of his energy, and at once it is the starting point

and the point of return of all his will and intentions.

Kim Jong Il was born on February 16, 1942, in a secret camp of anti-Japanese guerrillas on Mt. Paekdu as the eldest son of the young General Kim Il Sung, who was developing anti-Japanese armed struggles and was leading the holy war of national salvation, and Madame Kim Jong Suk, a heroic anti-Japanese woman fighter, who was participating gun in hand in the sacred war of fatherland liberation.

The Korean people, who had been deprived of their sovereignty and were reduced to a colonial status, were most harshly suppressed and were faced with the crisis of national ruination. Japanese imperialism ruled Korea as a colony with unparalleled tyranny, and was trying to deprive the Korean people of their national language, their national culture and even their own family names in order to obliterate the Korean people as a nation. However, the patriotism of the Korean people, who had continued to maintain their language and culture in their long history of sufferings, was not exhausted, and this patriotism flared up on Mt. Paekdu, led by General Kim Il Sung, as a bonfire of resistance and national salvation, and struggles were being waged there to determine the destiny of the 30 million Korean people.

The Korean people, with their hearts turned to Mt. Paekdu and hinging their hopes and destiny on the struggles there, were waiting for the day of fatherland liberation.

Kim Jong Il was born there where the struggles were being waged to put a period to the history of sufferings of the nation, inheriting the spirit of Mt. Paekdu, and raising a cry at his birth, as if it were a signal for the attainment of the Korean people's aspirations.

It was a fine and clear morning. The log cabin at the

camp and the tall trees around it were covered with snow, and the landscape around was blanketed with snow. The news that a baby was born to General Kim Il Sung on that fine morning soon spread throughout the camp in the beautiful snow landscape.

All the guerrillas at the camp exchanged the news of the birth of a baby to their leader. As if by mutual consent, they gathered around the flag which was fluttering in the morning sun, celebrated the birth of Kim Jong Il and pledged to fight for an early liberation of their fatherland.

When Kim Jong Il was born in the camp of anti-Japanese guerrilla fighters in the thick forests, he had no home. For him, who was born and brought up on a battlefield, gun reports and the "March of Guerrillas" were a lullaby, and the summit of Mt. Paekdu towering above the sea of clouds gave a deep impression to the young Kim Jong Il as a symbol of his fatherland. Bugle notes for an advance spreading over the thick and dark forests and over the snow-covered fields, the log cabin and the red flag in the camp white with snow, the figure of his father, General Kim Il Sung, drawing arrows on an operation map while elaborating strategy and tactics for fatherland liberation, the cap and the bullet band of his unforgettable mother, Madame Kim Jong Suk – all these made a deep impression on his mind, and through these he felt his fatherland.

Stories of his fatherland he heard from his parents and guerrillas in their arms fostered in him a yearning and love for his fatherland. Needless to say, it was not a firm sentiment which may be called patriotism, but nevertheless it was a seed of patriotism.

To Kim Jong Il in those days, the fatherland was something dear to him but far away and dim which he could only

see behind falling snow. It was no more than a sentiment which assailed him when the guerrillas sang the "Song of Nostalgia." It was when the anti-Japanese war led by his father, General Kim Il Sung, ended in victory for the Korean people and his fatherland was liberated in August 1945 that the fatherland, which had been something dim and vague to him, became a reality.

The liberation of their fatherland was a historic event for the Korean people. The colonial rule which continued for 36 years, bringing sufferings and misfortunes to the Korean people, crumbled, and the way was paved for a bright future for the Korean people. All Korean people shouted in the bright sun at the top of their voice, "Long live General Kim Il Sung!" and "Long live Korean independence!" and enthusiastically welcomed General Kim Il Sung who brought liberation to their fatherland.

The liberation gave an indelible impression to Kim Jong Il. To the young Kim Jong Il, it was a liberation of his mind – he felt like jumping out into a broad field from a thick forest and also like gazing at a dazzling sun coming out from thick fog. One day, a while after the victory of the anti-Japanese armed struggle, Kim Jong Il was traveling in a train whistling as if to communicate the joy of liberation, together with his mother, Madame Kim Jong Suk, and some other anti-Japanese women fighters, bound for Pyongyang. He was looking at villages at the foot of mountains with his clear eyes and with a bright smile on his face. His heart was filled with joy. It seemed to him that everything outside the window was welcoming him warmly. Young as he was, Kim Jong Il was keenly aware how precious the fatherland was to him.

This feeling of his toward the fatherland was further strengthened the next day after his arrival in Pyongyang

when he was taken by his parents to the house where his father was born. His father's home at Mangyongdae was at the foot of Mangyong Hill in a beautiful place about 12 kilometers southwest of Pyongyang on the bank of the Taedong River which flows into the West Sea (Yellow Sea) after circling the city. It was a small thatched house surrounded by earthen walls like any other houses of poor peasants of Korea. But this small thatched house is well known as the house of revolutionaries that produced many patriots beginning with Kim Ung U, President Kim Il Sung's great grandfather.

The house had a common brushwood gate, like those which are found in the houses of poor Korean peasants. However, this simple brushwood gate had many stories to tell. It was a gate of tears, expectation and waiting.

Many members of Kim Jong Il's family went through this brushwood gate to embark on the road of fighting, with their will to serve the cause of national salvation, most of them never to return. Among them were Kim Hyong Jik, Kim Jong Il's grandfather; Kang Ban Sok, his grandmother; and Kim Hyong Gwon, his grandfather's brother, and Kim Chol Ju, his uncle. All of them fought for the liberation of the fatherland and died in a foreign land or were arrested by Japanese police and died in prison.

But the brushwood gate was not closed, but it was open toward Mt. Paekdu where General Kim Il Sung, who had left the house, was fighting the Japanese army. Kim Jong Il's great grandfather and his great grandmother were keeping this house, undaunted by repeated threats by Japanese military police, and kept the brushwood gate open. The young Kim Il Sung, who had left this house at the age of 13, determined never to return until the

fatherland was liberated, came back to this house through the brushwood gate for the first time in 20 years as a young victorious general. It was because of this that Kim Jong Il, who was born in the thick forests of Mt. Paekdu, was able to pass through this brushwood gate, a glorious arch of triumph and a flowery gate to happiness, and add his name to the shining family tree.

That day, Kim Jong Il's great grandfather, said joyously, welcoming his great grandson who had passed through the brushwood gate with his mother:

"My grandson's wife has come with my great grandson like the first star of evening."

When he had his cup filled with *sake* by his grandson's wife, he said with tears streaking down his cheeks:

"I have been fully rewarded for the hardships I had to undergo. I was able to meet my grandson again who has returned as a general, and also meet my grandson's wife who is fine like a moon, and I can hold in my arms my great grandson related to me by blood. Those who have gone before me would be happy in their graves. Thank you so much. This house has brightened by the great grandson you have brought here."

The house at Mangyongdae was another place where his patriotism was fostered and it was a school of revolution to Kim Jong Il. It had everything which Mt. Paekdu meant to him, and even the very source of it. Kim Jong Il heard many stories and saw many things – stories of the revolutionary struggles of his ancestors and his family members, the school and playground where patriotism was inculcated in his father's mind. Busy though his parents were, they frequently took him to Mangyongdae. On such occasions, he climbed Mangyong Hill with his father, and heard his father talk about the beauty of the fatherland,

with his heart throbbing with emotion.

The great grandparents loved Kim Jong Il tenderly, who was to succeed the family lineage, calling him "Kum Son".

The history of this patriotic family at Mangyongdae was a history of the sufferings of Korea and a history of struggle and patriotism. Kim Jong Il was filled with the history of his family full of events, twists and turns, and as he became conscious of it, it developed into a strong and ardent love for his fatherland. Furthermore, the more he acquired the style and manner of loving of this family, the stronger became his ties with Mt. Paekdu.

Mt. Paekdu and Mangyongdae, Kim Jong Il's home and his father's home, were, so to speak, inseparable spiritual peaks to Kim Jong Il. The sky above the peaks was infinitely clear. He was born and spent the early days of his life at such a spiritual height, a height no one born into a common family would be able to attain throughout his life. This was a factor and a basis which made him an unparalleled patriot and an ardent revolutionary. Kim Jong Il who was born on this patriotic and revolutionary soil without a parallel in the world could not have grown up otherwise. Can't we call this the will of history?

Section 2 With a Violent Stream of History

On a spring day before entering primary school, Kim Jong Il climbed Moran Hill. In those days, agrarian reform and other democratic reforms were being carried out in north Korea and a radical change was taking place in the living of the Korean people who had risen in the construc-

tion of a new Korea. The masses of people were energetically engaged in construction, and their enthusiasm filled all corners of the country. Both the urban areas and the countryside were vibrant with enthusiasm, and bright smiles were on the faces of people. The working people of Pyongyang visited Moran Hill, a resort of holiday makers and spent their holidays, climbing the Ulmil Pavilion, looking down on the Taedong River and the new buildings being built in the capital of democratic Korea.

Kim Jong Il went to such places of rest and liked to talk with citizens frankly. In the course of this, his natural affability and unusual intellectual ability came to be known among the working people.

That day, there were a lot of people at Moran Hill where azaleas and apricot flowers were in full bloom. When Kim Jong Il went up to the Ulmil Pavilion, he saw a lot of people around an old man, listening to his talk. The old man was telling a story about the Imjin Patriotic War – the story of a woman called Kye Wol Hyang, who hid herself in the Castle of Pyongyang when the Japanese army occupied it, to obtain information on the moves of the enemy, and who led the general of the Korean army, Kim Ung So, into the castle to enable him to defeat the Japanese army, but who was killed by the Japanese army for her act. At that time, someone called out aloud, "What is the name of the enemy general?" The old man was deep in thought for a while, cudgeling his head, but admitted that he had forgotten the name because of old age. Then, a middle-aged man said that it was Toyotomi Hideyoshi, but the old man shook his head and said that that was not the general's name and was still trying hard to recall the name. When the conversation flagged in this way, Kim Jong Il, who stood near the old man, said, "Konishi,

Konishi!" The old man looked up wide-eyed and said aloud, "Yes, Konishi. The name of the enemy general was Konishi!" And he looked toward the boy who had told him the name, but he could no longer find him there.

"It's strange. Someone whispered the name to me, I am sure."

People around him pointed to Kim Jong Il who was walking away.

"What?" the old man cried in surprise, and stared in amazement at the boy who looked six or seven years old.

Kim Jong Il, who whispered the name of the enemy general and went away that day, not only surprised but also awed the people who were there. The story gathered like a snowball until a story came to be told that a mysterious wizard appeared at the Ulmil Pavilion in the guise of a young boy and disappeared somewhere.

As a small boy, Kim Jong Il was surprisingly intelligent and had a wide knowledge, and surprised people with his precociousness. This was his natural quality. In his early boyhood, he was alert and endowed with a strong thinking power. This will be clear from the fact that he began to learn words earlier than most children. Language is a means of thinking, and precociousness in the acquisition of language means precociousness in the development of thinking faculty. Not only did he begin to learn words early, but also he was sensitive to the nuances of words and clearly grasped the ideas expressed by words and was able to express his thoughts accurately. When he was a little older, he came to use complex words with delicate nuances freely which ordinary children did not use. One day, he surprised his nurse when he said that sometimes one and one was not two and gave examples saying that one ball

of clay and another were not two balls of clay when they were added together and that two drops of water sprayed on a flower became one drop of water. This episode shows that Kim Jong Il has an outstanding power of logical thinking and close observation.

These qualities of his are closely related. Particularly remarkable as his characteristic virtues were his insatiable curiosity and his pursuit of truth. When he had any question, he was not satisfied until he solved it thoroughly. Stories are still told about him that kindergarten teachers were frequently embarrassed by a barrage of questions put by Kim Jong Il to them and that he was reading newspapers and magazines already in those days.

In addition to his natural talent, he was systematically trained by his parents. His parents paid close attention to him so that he might give full play to his natural talent, and were very careful even in giving him a toy. Furthermore, they told him about the anti-Japanese armed struggles, which Kim Jong Il liked to hear, so that he might be imbued with revolutionary consciousness. Moreover, when he became a little older, they took him to places where they gave on-the-spot guidance, to give him chances to look at workers and farmers at work and to teach him about the importance of labor and the pride of working people and inculcate love and respect for the popular masses in his mind and made him understand through object lessons what was the source of the prosperity of the fatherland and the welfare of the people.

It was when he was taken by his mother, Madame Kim Jong Suk, to the Pyongyang Silk Mill. At the entrance to the No. 1 Silk-Reeling Workshop, an official of the mill who was showing them over the factory, advised them not to enter the workshop, which he said was full of steam and

where the air was not good for health. But Madame Kim Jong Suk said to him,

"We cannot just pass over this place when people are working here under unfavorable working conditions."

She took Kim Jong Il's hand firmly in her grip, and urged the factory official to lead them inside, saying,

"There is no need to worry about us. Let us go in."

As the factory official explained, working conditions there were not good. In spite of some improvements made, there were still old equipment and an old working environment left from the colonial days in the workshop. The hands of the women workers, who had to loosen cocoons in hot water, were chapped and swollen.

Kim Jong Il, who was concerned about the swollen hands of the women workers even when he returned home, said to his father impatiently:

"Father, give me a truckload of medicine for chapped hands."

President Kim Il Sung, who did not understand what his son had in his mind, turned to his wife. When she told him about what had happened in the daytime, the President nodded and said,

"I am glad to hear you say so. You have to be always mindful of the people and become a son of the people."

Kim Jong Il grew up receiving this education from his parents, and naturally this education had a strong influence on his mental development in his boyhood.

But Kim Jong Il's remarkable mental growth was not made possible by the education given by his parents alone. One of the reasons of the rapid development of Kim Jong Il's consciousness should be sought in the dynamic era and social environment in which he spent his boyhood, which greatly influenced his natural alertness and

sensitiveness.

Kim Jong Il spent his boyhood in an era of violent upheavals unparalleled in the history of Korea of thousands of years.

It was the era of his fatherland's liberation and construction and the era of war, destruction and reconstruction. In that era, suffocating hot winds, biting snowstorms and strong rainstorms which blew down even big trees were more frequent than the clear sky and warm and soft breezes which nurtured the dreams in his childhood.

The sudden death of his mother, Madame Kim Jong Suk, on September 22, 1949, was a great shock and a deep sorrow to the seven-year-old Kim Jong Il. His mother, together with his father, was something absolute and dependable to him, when he was young.

Madame Kim Jong Suk was a fine mother. An anti-Japanese fighter, she distinguished herself in the anti-Japanese armed struggle. After the liberation, she was engaged in the construction of the fatherland under the leadership of President Kim Il Sung. Madame Kim Jong Suk, who cared little about herself and who loved her revolutionary comrades and the people from the bottom of her heart, was loved dearly by them as a model communist. His mother, who was filled with hopes for a new life, died young at the age of 32, four years after the liberation for which she had fought for more than 10 years.

That was not the only trial to him. In only nine months after the death of his mother, which was such a misfortune to him that he felt as if the heaven had crumbled around him, Kim Jong Il had to go through the trial of war. The war was started by the outrageous invasion of north Korea by U.S. imperialism and was a great trial to the Korean people, which continued for as long as three years. It was

the war which would determine the destiny of the Korean people, whether they could defend their national independence which they had won through their protracted struggle or they would again be reduced to a colonial status by imperialism. The Fatherland Liberation War was a very difficult war in which north Korea had to fight against the land, sea and air forces of the United States, said to be the mightiest in the world, the armies of its 15 satellite countries, and the puppet army of south Korea, a disastrous war that brought immeasurable damage to the Korean people.

The war was unprecedented in severity in the world history of wars in terms of the number of enemy troops mobilized per unit battle area, and in the barbarity of war and the thoroughness and scale of destruction. The United States carried out air-raids on all parts of Korea, turning cities and the countryside into heaps of debris. As a young boy, Kim Jong Il saw the mountains and fields of the fatherland burned down in flames and the cities destroyed, and many people being killed before his eyes.

Kim Jong Il had to be separated from his father, who was the Supreme Commander of the Korean People's Army, and had to live with his young sister under fire, enduring all the sufferings and trials of the fatherland and nation.

The war ended in a victory for the Korean people who surmounted really cruel trials.

But the struggle was not over; a severe struggle was in store for the Korean people. When the war ended, there was hardly anything to speak of on the Korean soil. It lay literally in ruin. The Korean people had to rebuild their fatherland on ruins. It was the hardest struggle the Korean people had ever waged, another war in which they had to fight with hammers and sickles instead of guns. All

the people rose in response to the Party's slogan "Everything for postwar rehabilitation and development of the national economy to strengthen the democratic base!" Cranes bristled in cities, large and small, and hammers for construction sounded everywhere day and night.

In this way, Kim Jong Il's boyhood days were days of unprecedented turmoil, change and leaps not only for the history of an individual but also for the history of the nation. Those days were a long chapter of difficulties and trials and a long chain of struggles. It was in this vortex of history that he was brought up. History demanded that he be brought up not in a quiet and calm hothouse but on wild plains exposed to violent winds and rainstorms.

He took his first step in life on Mt. Paekdu where the sky was dark in a raging snowstorm, enveloped with the peals of thunder, flashing lightning, and gun reports. His boyhood days were not spent in such an environment as would nurture in him a vague and poetic yearning for an unknown world. It was the stark and solemn reality and the violent elements that assailed his sensitive feelings and the innocence of his pure heart and dominated his young mind. It was the torrential stream and the roaring storm in which his fatherland fought. It was the history of struggle and the reality of the fatherland which could be rebuilt only through struggle.

To the young Kim Jong Il, the fatherland was not something given by others or something blessed or adorned with garlands of flowers. It was something that could be won only through struggle, something which could be a reality only through struggle. That was his fatherland, because there were enemies who threatened to deprive the people of their fatherland and trample down on them.

Actually, enemies were everywhere, and the struggle

could not be suspended even for a moment so long as there were enemies. The people had to fight for life by overcoming death. Moreover, how poor their fatherland was.

The Korean people had to advance 10 steps when others did one step, and had to advance 100 or 1,000 steps when others took 10 steps. After all, their fatherland, national existence and prosperity could be won only through struggle and nothing but struggle. And an idea which might be called a well-defined thought, or a conviction that life was a process of long struggle which did not cease even for a moment and that this process was the process of displaying love for the fatherland came to be formed in his consciousness, and this consciousness became the basis of his patriotic and revolutionary view of life. This consciousness of the young Kim Jong Il's found expression in his passionate effort and pursuit of truth in learning. For him, study was struggle. It was not difficult for him to be at the top of his class without any special effort. His classmates and teachers thought that he was a genius. But he himself did not admit this. What he believed in was not genius but effort. Effort rather than talent, this was the young Kim Jong Il's belief. True to this belief, he made efforts with enthusiasm. "Enthusiasm – this is the source of great creativity." This was his motto which he had written on his desk. This motto lashed himself into fresh exertion. Thus, the Chollima of learning which he rode dashed full speed toward a summit of learning.

During the war, Kim Jong Il went to Mangyongdae School for Bereaved Children of Revolutionaries in the rear, and later to Samsok Primary School, and studied at Pyongyang Primary School No. 4 and Pyongyang Middle School No. 1, and later at Namsan Higher Middle School. However, his learning was not swayed by school education and

curriculum. He was always ahead of his class or curriculum.

He not only studied basic sciences but also read books of social sciences in which ordinary middle school students do not take interest, and already at that time he studied President Kim Il Sung's works widely to grasp the essentials of his thought. He also read classics of Marxism-Leninism and many classical works of Eastern and Western literature. Not content with school textbooks of natural science, he taught himself by reading special works of a higher level in libraries. So absorbed in his study, he sometimes sat up all night over books, skipping meals. It was not only knowledge that he acquired through his study. The young Kim Jong Il was deeply moved by the depth of knowledge man had attained and the world of profound learning that man could attain. He was greatly impressed by the great ocean-like expanse of knowledge man had to conquer. This put him in deep thought. The road he had to traverse seemed too long, and he could not see where it ended. The amount of knowledge he thought he had to acquire seemed tremendously large. But he had to acquire and conquer this knowledge by all means. Without knowledge there was no revolution or construction. He wanted to participate in the construction of the fatherland and make his contribution to it as early as possible. He felt impatient. If he could, he wanted to jump to his destination. But he could not do so, nor was it right for him to do so. In order to acquire a sea of knowledge, he had to sail aboard a ship of learning and follow a fixed route, and if he wanted to scale a peak of learning, he had to climb it step by step. This was how knowledge had to be acquired according to the rule of learning. Young as he was, he realized this, and when he was aware of this truth, his passion for learning was inflamed. He could not idle away his time today and put

off things he had to do until tomorrow. So, he made constant efforts day and night in his study, allowing himself not to spend a minute in idleness. How strenuous his effort was and how strong his passion for learning was will be clear from the fact that he read through thousands of volumes during his lower and higher middle school days. A classmate of his says as follows on his impression of Kim Jong Il's study when he first entered it:

"There was a large bookcase on a wall of his study, which was packed with books. Particularly noteworthy among them were the classical works of great President Kim Il Sung, and classical works of Marxism-Leninism. There were also Korean and foreign books on politics, economics, and literary works, and books on languages and military affairs. At the same time, there were books of philosophy, aesthetics and of modern science and technology, which appeared to be too difficult for us middle school students to read. . . . In a corner of the room there were foreign newspapers and magazines, as well as domestic ones, neatly arranged. . . . I was surprised when I took out books and leafed through them. I saw pages underlined here and there and marginal notes summarizing the contents. On the last pages of the books I found his opinion of the contents of the books written by him."

After explaining his impression of Kim Jong Il's study, he writes as follows:

"This may sound a little bit strange, but looking around the study, I felt that the room was not that of a middle school student but a battlefield. The study was light and quiet, and might not be compared to a battlefield. But that was how I felt about the room. The bookshelves on the walls, which were packed with thick volumes, looked like

a position on a battlefield, and there were marks of fierce struggle in the books he had waged to occupy this position, and I felt as if hot winds of flame were blowing at me when I stood in the center of the room. I was inspired with a feeling of awe, thinking of him, who was waging hard struggles to conquer the sea of knowledge and take a citadel of learning, sitting late at night over those books."

This memoir by one of his classmates will show what made his rapid mental growth possible. A militant spirit of struggle – this was what made every moment of his life filled with passion for learning and made his big leap in learning possible.

Section 3 Thorough Juche-Consciousness

Kim Jong Il's thoughts and consciousness developed in the midst of a violent current of history came to form a definite system.

His reasoning faculty was reflected in every step of his action for a social ideal during his lower and higher middle school days, and the most powerful in his reasoning faculty was his thorough Juche-consciousness. His Juche-consciousness is stressed in all the writings by his classmates about Kim Jong Il's student days.

One day, Kim Jong Il dropped in at an art club's room and was looking at the pictures being drawn by the club members. They were drawing sketches in front of a Western painting. In the past, too, they had been drawing sketches of ancient Greek and Roman models and also of European portraits and landscape paintings. This was taken for granted, as they were accepted as teaching materials.

That day, they were doing the same thing. The club members were attentively drawing sketches from a European portrait painting. He was not happy about that, but did not speak a word before they finished drawing. Closely examining a member's sketch of a "Portrait of an Old Woman", he praised the sketch and added,

"If you have to draw an old man's face, you may as well draw your grandfather's or your grandmother's face. But why do you draw a foreigner's face?"

Unable to understand the real meaning of his words, they looked at each other. Kim Jong Il, pointing to the picture used as a teaching material, continued.

"If you draw only the faces of Western people, your pictures of the faces of Koreans will look like those of Western people. We are Koreans. We should draw Koreans with a Korean spirit. We should have a pride in being Koreans."

Kim Jong Il said that they should draw Korean pictures and not Western-style pictures, and looked around the club members with a serious look. Not only the club members but also professional painters were using paintings by Europeans and drawing from plaster casts of Europeans as teaching materials, because they thought that these were the only suitable models or because they just followed what others did and had no opinion of their own on the matter. Even if a plaster cast of a Greek was suitable for a model, it was a model of a European who differed not only in facial features but also feelings and attitudes to life, a model of a person which Koreans could not understand deeply. The unreasonableness of using such a model was clear if one thought that a painter could draw well only the object he understood well. The club members realized this truth for the first time.

When he said that Koreans should draw the faces of Koreans, he meant to say that painters could draw well only the objects they knew well and that they should draw the faces of wise and intelligent Koreans.

This position and viewpoint of Kim Jong Il's were seen in all aspects of his life, and at the base of this viewpoint were his pride and self-confidence as a Korean. According to him, national pride and self-confidence were a basic condition for a nation to be able to hold its destiny in its own hands and build a real life for itself. National pride and self-confidence were the basis on which a nation could give full play to its energy and vitality and create a value for itself. In this sense, as a man who embodied national pride and self-confidence, he was full of pride and self-confidence. He never allowed blind obedience to established authorities or flunkeyism of a "dancing to others' tunes" variety.

It was when he visited the Victorious Fatherland Liberation War Museum together with several of his classmates. When his party entered the hall of heroes where the heroic feats of soldiers were displayed, a guide there began to explain the heroes in battle. After he talked about the hero Li Su Bok, 19 years old, who closed a loophole of an enemy pill-box with his own body, he added, "We call him the Matrosov of Korea." He compared the hero to the Soviet hero Matrosov, who covered a porthole of a German pill-box with his body during World War II.

The classmates who were with him, heard this explanation without any question, but Kim Jong Il immediately felt that the comparison was unreasonable. Outside the hall of heroes, he said to his classmates he did not understand why the hero of his own country should be called by a foreigner's name, and added,

"Why do you think the hero Li Su Bok closed the porthole of an enemy pill-box? That is because he did not want to let the enemy grab our fatherland. Can we say that he followed a foreign example? No. That is impossible."

Kim Jong Il said that there was a guerrilla hero who closed an enemy loophole during the anti-Japanese revolutionary struggle and that the heroic deeds of the Korean People's Army during the Fatherland Liberation War inherited the shining tradition of the anti-Japanese revolutionary struggle, and stressed that it was important to learn from the revolutionary spirit displayed by the Korean heroes before knowing something about foreign heroes.

Kim Jong Il, who in this way upheld the position of viewing things from a Juche-oriented standpoint, understood more faithfully than anyone else the teachings of President Kim Il Sung on the establishment of Juche, opposing flunkeyism and dogmatism in the postwar revolution and construction of the country, and made great efforts to establish a Juche-oriented position and standpoint among his fellow students.

After the war, Juche was not yet established in many areas of social life, and there were still trends for dogmatism and flunkeyism deeply rooted in society. Thus, people sang foreign songs more than Korean songs, and paintings in restaurants and waiting rooms were foreign landscape paintings rather than paintings of beautiful Korean landscapes. There was still a strong tendency toward imitating anything from advanced countries in disregard of Korean people's tastes and likes. Some people, who were steeped in flunkeyism and dogmatism, counted on aid in recovery and construction from foreign countries instead of relying on the strength of the people of their own country.

It was impossible to develop the socialist revolution and construction further unless flunkeyism and dogmatism, which hindered a further progress of the revolution, were overcome. Analyzing this situation, President Kim Il Sung delivered a historic speech entitled "On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work", before Party propaganda and agitation workers in December 1955.

President Kim Il Sung said as follows:

"What is Juche in our Party's ideological work? What are we doing? We are not engaged in any other country's revolution, but solely in the Korean revolution. This, the Korean revolution, determines the essence of Juche in the ideological work of our Party. Therefore, all ideological work must be subordinated to the interests of the Korean revolution."

This historic speech clarified the Juche-oriented line and the Juche-oriented position of eradicating the flunkeyism of subservience to big powers and the dogmatism of imitating foreign experiences and of promoting the Korean revolution with the efforts of the Korean people themselves according to the interests of the Korean people. It stands out as an epochal turning point in the work of establishing Juche-consciousness.

However, the struggle to establish Juche was not easy, and there was a serious problem in it, because flunkeyism and dogmatism were very deeply rooted in Korea owing to the peculiarity of Korea's historical development.

In Korea, the evils of flunkeyism were formed in the course of a long history. Excepting Koguryo, which displayed its fortitude and courage and its national pride and ruled a vast territory on the continent, the subsequent dynasties yielded to pressure from powerful states and

nurtured the evil custom of respecting foreign countries as they adopted Confucianism as a means of domination. Furthermore, needless to say, the colonial system which continued for 36 years, made flunkeyism all the more firmly rooted in Korea.

That the establishment of Juche became a serious and arduous struggle, was also related to Korea's geographical position. Surrounded by powerful countries, it was not easy to maintain its independence, let alone defend its national Chajusong or identity.

Moreover, Korea had to carry out the revolution and construction in an unfavorable state of national division, confronting U.S. imperialism, ringleader of world imperialism.

As a student, Kim Jong Il deeply understood the demand for establishment of Juche put forward by President Kim Il Sung and the seriousness of the struggle for it. Therefore, he noticed the evils of flunkeyism in social life with a discerning eye and waged uncompromising struggles against its phenomena.

One day in the spring of 1956, there was a lecture in the school auditorium on the prospect of the First Five-Year Plan. The lecturer asserted that Korea, with its limited territory, had better purchase automobiles, tractors, ships and other products which required tremendous manpower and large sums of funds for their production from foreign countries and pay for the imports with foreign currency earned by exporting mineral ores, aquatic products, apples and other products which were produced plentifully in Korea. In effect, he said that it was difficult for a small, backward country to produce large-size machinery.

Hearing this, Kim Jong Il stood up after the lecture

and protested against the lecture, saying that the lecture was flunkeyist in content. On his way home, he said to his classmates.

". . . Just think. We need machinery as much as possible for construction and production. If we are to import all machinery from foreign countries, we won't be able to secure enough foreign currency, how many apples we may produce. We won't be able to carry out the revolution or construction successfully if we think only of relying on foreign countries and importing goods from them instead of thinking of how to live with our own efforts. Our country was once made a Japanese colony, because we did not trust our own strength but tried to depend on other countries. What if a foreign country demands that we supply it with the things that we do not have? After all, we have to beg for them. Then, the foreign country will look down upon us and charge a high price for them. Then, our country will become a poor country which will never be able to live with our own resources. It is only when we have healed our country of the wounds of the war as early as possible, carry out the country's industrialization, and are able to produce machinery and all the other necessary things that we can be a strong country, and I think in this way we can be a proud country among others."

The correctness of this thought of Kim Jong Il's was borne out in the course of the struggle of the Korean people to carry through President Kim Il Sung's policy of giving priority to the development of heavy industry, while developing light industry and agriculture simultaneously.

When an industrial and agricultural exhibition was held for the first time since the war in Pyongyang, Kim Jong Il visited it with great joy together with his

friends.

The students were greatly surprised on entering the hall of heavy industry, where large-size machinery such as they had seen in foreign films was exhibited. The machinery was so marvelous that they wondered if it was domestically made, and bent their bodies to examine the nameplates.

After inspecting a large number of machines and examining their performance, Kim Jong Il said, looking around his friends with a smile of self-confidence and wonderment.

"This is precisely proof of the correctness of our Party's policy of developing heavy industry on a priority basis. Our working class are now able to manufacture sophisticated machinery because they have developed heroic struggles, firmly determined to carry out by all means the policy put forward by President Kim Il Sung and convinced that there is nothing that they cannot do if they concentrate their efforts.

"Our country will make better machinery in future."

Hearing his words, and looking at heavy machinery and equipment on display at the exhibition hall, the students felt great pride in the ability and vitality of the Korean people.

They were also greatly impressed by the hall of light industry, where a large number of well-designed and well-styled machines were on display. Particularly impressive among them were test-manufactured vinalon products.

On their way home after visiting the exhibition, Kim Jong Il explained to his fellow students the chemical principle of vinalon manufacture and prospects for its commercial production. He explained to them that vinalon was all the more important fabric material not only because

it was invented by a Korean scientist but also because it was produced with domestic materials and technology.

The industrial and agricultural exhibition fully displayed the creative capacity of the Korean people led by President Kim Il Sung.

It also proved that there was nothing that the masses of people could not do if they believed in their own strength.

Kim Jong Il's pride and confidence in the Korean people was based on his firm belief and was systematized into a theory supported by the living reality.

The core of his pride and confidence was the fact that the Korean people respected President Kim Il Sung and were energetically promoting the revolution and construction according to his line and policy. He always regarded this as the main support for revolutionary Juche-consciousness. His thorough Juche-consciousness, which was at the base of his thinking and action, was further strengthened by the reality of the fatherland which was developing rapidly at Chollima speed.

The reality of the fatherland which was being transformed day by day, filled his heart with excitement and joy. Though he was a student then, he discussed news with his classmates in joy whenever he heard news of a valuable invention by a worker or of a record harvest by a cooperative farm in some district.

It was in 1958 when he heard news that workers and engineers at the Kiyang Agricultural Machinery Works started manufacturing tractors. He went to school early in the morning, and telling his classmates about the news, he urged them to go and see the tractor. He could not conceal his joy when a new large-size machine was produced or when a large factory was built. But that day he was

particularly overjoyed.

Kim Jong Il spared time and went together with his classmates to the courtyard of the building of the Central Committee of the Workers' Party of Korea where a tractor was delivered. The tractor was driven to Pyongyang as a present to President Kim Il Sung, by some of the workers at the Kiyang Agricultural Machinery Works who manufactured it.

In the courtyard there were a lot of Party officials standing around the tractor. Those who were talking with the workers who had driven the tractor there and others who were asking them about its construction and performance, all looked satisfied. A festive mood filled the courtyard. The tractor painted red all over with lacquer looked very fine.

The students looked at it and even touched it as if they had found something very rare.

Kim Jong Il stood motionless in the same place, with a look of deep emotion, thinking of the hardships the workers and engineers had to go through to produce the tractor.

Actually, they were able to manufacture a tractor only after many trials and failures. The Kiyang workers were not experienced at all in tractor manufacture nor had they any designs or production equipment for it. But heartened by President Kim Il Sung's trust and by his encouragement, they succeeded in manufacturing a tractor in only 35 days. Knowing of this, Kim Jong Il was deeply moved, looking at the tractor which was an embodiment of the spirit of self-reliance.

"This is wonderful, really marvelous!" His face beamed with joy as if to illumine mechanized future farms of the country. How wonderful the Korean working class was.

The workers, who had produced a tractor without anything to rely on, would turn out thousands and tens of thousands of tractors in future. Korea's industry would make a big leap.

Returning to school after seeing the tractor, Kim Jong Il is said to have told his classmates as follows:

"The fact that our country has produced a tractor is of great significance. As you may remember, anti-Party elements were saying that we had better buy food if we had money with which to manufacture tractors and automobiles, weren't they? If we had done so, our country would remain a backward country forever. . . . For a while we didn't have enough food and suffered difficulties, but we are now rewarded with this. In future, our country will produce various kinds of machines and become an industrial country. How nice it will be!"

His words pulsated with his pride and confidence in the Korean people who always believed in their own strength and were shaping their destiny with their own efforts.

This thorough Juche-consciousness of his was at the core of his constant study and efforts to acquire a broad knowledge, know about nature and society and grasp the true meaning of life during his lower and higher middle school days. For him, his Juche-consciousness was a yardstick to judge things with and a touchstone to test the necessity of practical activities.

When he talked with fellow students and when he exchanged views on study, he never forgot to maintain the standpoint of Chajusong, and made efforts to lead his fellow students to foster national pride and develop Juche-consciousness in various school activities including speech meetings, discussion meetings, study report meetings and

exhibitions of works by art club members.

One day in September 1957, he delivered a concluding speech entitled "On the Establishment of Juche in Study" at a general meeting of the primary organizations of the Democratic Youth League, ushering in a new phase in study.

His thorough Juche-consciousness was the basis of his revolutionary conception of the world which was formed during his lower and higher middle school days. His conception of the world and his view of revolution were based on the Juche-oriented philosophical principle that man is the master of everything and determines everything and on the revolutionary principle that the master of revolution and construction is the masses of people and that the propelling force of revolution and construction is also the masses of people. Therefore his thought was that the Korean revolution is the task of the Korean people themselves and the force that carries out the Korean revolution lies in the Korean people. His heart and mind were permeated with this idea.

It is said that one does not waver in one's judgment at 40. But it is not at all easy for a man to have a consistent and thorough world view which would lead him to a true life throughout his lifetime. However, Kim Jong Il was able to establish a clearly defined revolutionary world outlook, view of life and view of revolution during his lower and higher middle school days. This was possible for him because even in his boyhood, he had a correct viewpoint of Juche-consciousness with which he could understand nature and society correctly. This thorough Juche-consciousness was the motive force which made it possible for him to grow rapidly and succeed in everything he did.

Section 4 An Early Sunrise

Kim Jong Il was elected chairman of the school Children's Union organization, and after he joined the Democratic Youth League, he was active as vice-chairman of the higher middle school. In those days, the post of chairman of a school Democratic Youth League was held by a teacher who was in charge of leading the activities of this organization, so that actually Kim Jong Il was in charge of the Democratic Youth League activities of his school. Tracing his revolutionary activities, one will see that this period was a distinct period of his conscious activities for the future of the fatherland.

It was the purpose of his activities in the Democratic Youth League to educate students as revolutionaries faithful to the Party and ready to fight at the cost of their youth and lives for socialist construction and for the reunification of the fatherland.

In view of the fact that it was the purpose of the Democratic Youth League activities in schools to prepare students for tomorrow's revolution, Kim Jong Il turned his eye first of all toward fostering revolutionary consciousness among the students. To lead students to have revolutionary consciousness was to lead them to take a correct attitude to life and have a clear prospect for tomorrow's revolutionary struggle and was the starting point of the task of leading them to be prepared to devote their lives to the just and lofty cause of revolution, a precondition for the fact that without revolutionary consciousness nothing could be done.

Kim Jong Il regarded this process as a serious process

of revolutionizing the students themselves, because the process of acquiring revolutionary consciousness was itself the process of overcoming bourgeois ideas, individualism, egotistic ideas and other remnants of old ideology, acquiring the President's revolutionary ideas and establishing collectivist thinking and a revolutionary and sound way of life by getting rid of individualistic ideas and old life styles.

In his early DYL activities, Kim Jong Il paid special attention to strengthening collectivist education and establishing organizational discipline. It was about the time when the cooperative movement of agriculture and the socialist transformation of private commerce and industry were being promoted, the Chollima Movement was being developed as a broad-based mass movement, and the entire society was beginning to be enveloped in collectivism — "One for all, all for one." This reality demanded that students join in this general forward movement of society. Moreover, there were individualistic and liberalistic tendencies among some sections of students, and the habit of studying had not yet been established. They frequently absented themselves from classes and left classes before they were dismissed, and caused troubles because of misconduct.

Kim Jong Il, who took upon himself the task of leading DYL activities in this situation, tackled this task, determined to raise the consciousness of the students, inculcate them with the spirit of collectivism and unite them so that they might meet the actual demand of social development.

However, this was no easy task. But he made patient efforts to carry out this task, and remodeled the students with amazingly rapid speed. The collectivist education conducted by him in those days holds a unique position

in the history of his activities as an example to show how he moved the students and effected a change in them. A certain student, who was his classmate and worked with him as a committee member of the Democratic Youth League, says as follows, reminiscing about those days:

"After Comrade Kim Jong Il began to undertake the task of leading the Democratic Youth League in the school, the atmosphere in the school changed and cleared just after a long spell of rainy days. The lack of discipline, which we thought would take a long time to be rectified, was nowhere to be seen after several months, and was replaced by a bright and wholesome atmosphere. The school as a whole became a disciplined, bright and harmonious collective. . . .

"What is uppermost in my mind whenever I think of this change, is Comrade Kim Jong Il's spirit of collectivism. . . . Needless to say, it may be possible to call him in those days in many ways. As for me, I would like to call him an outstanding leader who gave a strong influence to the students and united them under one slogan and with one objective."

He is not the only man who thinks of Kim Jong Il in this way. All the people who studied, held meetings and conducted extracurricular activities together with him, reminisce with emotion about the spirit of collectivism raised to a higher level by him.

The importance Kim Jong Il attached to collectivism was clearly seen in his attitude to meetings and other group activities. Meetings are an important means of unifying the will and action of the collective. He would stress the need to make full preparations for meetings, and showed a practical example himself.

Through his DYL activities, Kim Jong Il led students

correctly to participate in and love the collective and to feel joy and pride in the collective life. While examining the activities of the primary organizations of the DYL, he noticed that a certain student frequently went to a theater alone without participating in collective extracurricular activities.

He was concerned about this, and went in the afternoon to the theater where the student had gone.

The student was playing on the piano alone in the music room of the theater. Concentrating all his nerve on the keys, he did not notice Kim Jong Il when he entered the room. Kim Jong Il was listening quietly to his piano. When the student finished playing a tune, Kim Jong Il went to him and asked for another tune. When he had played another tune, Kim Jong Il praised him, saying that he had become a better player before he was aware of it. On their way home, he said to the student in a quiet tone.

"I like your plan to become a good musician in the future. When you have such a good plan, you should not behave in such a way that is criticized by others."

Then, Kim Jong Il said that he would help him find the best way to study music.

The next day, Kim Jong Il went to the athletic club and the art studio and talked with the students there. They could not raise their heads because they had a guilty conscience for not participating in the extracurricular activities organized by the school DYL.

However, Kim Jong Il did not regard as troublemakers those students who skipped extracurricular activities to go to theaters or clubs with great ambitions and ideals. Wasn't it quite natural for youths to be filled with dreams for the future and wish to grasp stars in their hands or have all the world to themselves?

Analyzing and understanding the phenomena that he could see with his eyes, he called a meeting of the school Democratic Youth League committee. He told the committee members of his meetings with those students in the primary organizations of the DYL who were regarded as a nuisance to the school. He said that although those students who acted as they chose without doing what they were required to do as students were to blame, yet the Youth League organizations should criticize themselves for failure to have sufficient talks with them, and expressed his opinion about students' future extracurricular activities.

He insisted on the need to organize a large variety of extracurricular clubs where students could pursue their interest and give full play to their talent while participating in collective activities. His opinion was supported by the committee.

In this way, at his initiative and under his guidance, a large number of different clubs were organized according to different subjects such as music, arts, literature, mathematics, physical culture and so forth so that all the students might be members of some of these clubs. Furthermore, he set up a new system by which the school DYL committee could have control over the students and lead the clubs.

Thanks to the development of a large variety of clubs, the school itself which had once looked dormant, became suddenly activated. Students came to participate in clubs of their own accord and with enthusiasm. The power of the collective is like seething subterranean heat, and if correctly organized, can be an irresistible force like a volcanic eruption.

However, for this to become a reality, a lot of work had to be done. It was more important than anything else

to lead them to get rid of the remnants of capitalist ideas – individualism, selfishness and liberalism. Without this being done, it was impossible to establish a new living style, order and discipline in the collective.

Kim Jong Il strived to lead the students to understand the evils of the old way of living through the society for the study of the Party policies, lectures, forums and reading clubs and issued news bulletins on them and edited wall papers, and also fully utilized public address systems in the school for this purpose, while at the same time he led primary organizations of the DYL in the school to develop ideological struggles.

His endeavors were like hundreds of arrows shot at one and the same target. This offensive of the new against the old was precisely a bold advance for progress.

Kim Jong Il also conducted collectivist education through labor. He considered labor to be a revolutionary and practical process suitable not only for training students organizationally, ideologically and physically but also for leading them to acquire a spirit of collectivism.

In those days, the Chollima Movement was creating a quantum leap in the socialist construction of the country. The students of Namsan Higher Middle School, while studying hard at school, also went out to construction sites in Pyongyang to participate in various kinds of construction work including housing construction and embankment work for the Taedong River. They also helped farmers in their busiest harvest season.

It was always Kim Jong Il who stood at the head of students at those times.

It was at a time when the construction of housing for 20,000 households in Pyongyang was in full swing. For one month when he worked on the construction site

together with his classmates, he went to the site early in the morning and returned home late at night. He undertook to do mortar mixing work which was the hardest of all jobs on site, and worked hard on the job. A work site supervisor who did not know who he was, said.

"That student works better than a Class 7 worker."

Class 7 was the highest class for skilled workers in the construction industry. However, the supervisor did not know how many blisters he had on his hands and how many of them had broken and healed in the meantime. Actually, his hands were blistered all over from the day when he started to work there. He continued to work hiding the blisters, but when his hands were blistered all over, he had to apply an ointment to his hands and get his hands bandaged. Nevertheless, he was the first to be found on the work site and the last to stop the work.

The fact that he took the lead and showed an example for others to follow had a great influence on his fellow students in that not only the students made their contribution to socialist construction with their own labor but also love for labor and the spirit of collectivism were fostered among them.

When the work of the DYL in the school was activated and made a rapid advance thanks to his energetic efforts, the atmosphere in the school changed completely. Under the banner of collectivism raised by him, the school was cleared of the remnants of old ideas and a new attitude toward an organized and collective life was established there. Furthermore, decisions made through discussion by the DYL organizations on various problems came to be carried out smoothly with a consensus of the students.

In this way, the students of the school became more and more aware of the need to live and study to meet

the expectations and demands of the Party and the revolution, and the study of the revolutionary ideas and the revolutionary history of President Kim Il Sung became an important part of their life.

With Kim Jong Il, the spirit of collectivism was based on the Juche-oriented idea of placing man in the center and regarding man as master of everything. This spirit was clearly seen in the fact that he devoted himself to the work of meeting the requirements of the Workers' Party of Korea, the state and society and also the fact that he paid attention to the individual members of the collective and endeavored to strengthen the power of the collective as a community of people bound by the same destiny by enabling them to give full play to their ability and knowledge.

To him, the collective was not an entity which could exist by sacrificing the individuality of the members. At the base of his collectivism was love for the individual members of the collective, comradely love for those who walked the path of revolution with him, and it was impossible to talk about or explain his spirit of collectivism apart from his love for the individuals who formed the collective.

To him, the collective existed for its members, and the individual members were to work for the collective. Just as no individual existed without the collective, so there could be no collective in which individuals were ignored. Therefore, he could not afford to ignore stragglers or dropouts from the collective. The collective was to work with the same spirit and make progress toward a common objective like an organic body, and if the collective failed to lead to the last those who had started for the same destination, that meant lack of comradely love and was

contrary to the spirit and the mission of the collective.

One day in May 1960, he noticed a student who was sitting with a gloomy look when he attended a general meeting of a primary organization of the Democratic Youth League. He had been a hard worker, but his grades dropped suddenly, and he also became less active in extracurricular activities.

At the general meeting, other students were criticizing him. However, Kim Jong Il thought that he had some reason which he did not want to say. In the afternoon that day, he called on him at his home with the chairman of the committee of that organization. He walked through back alleys here and there until he stood before his house. At a glance, he noticed that there was something disorderly about the house. There were a few unattended flower plants among wild grass in the flower bed in the courtyard, and a sweeper was left uncared-for in front of the kitchen door.

He called but there was no reply, and he opened the door. The room was empty, and only the student's school bag was there. Looking around the room, Kim Jong Il turned his eyes to an iron pot.

"Chairman, that iron pot is not shiny. It looks that his mother is away from home. Surely he is taking care of his brothers in place of his mother. We criticized him without knowing this, and he may be feeling bitter against us."

Kim Jong Il took off his coat and said to the chairman that since they had come to his house all the way, they should help him with his household chores.

He first swept the courtyard and went to the flower bed grown with wild grass. The chairman drew water and brought some faggots and piled them high. When

Kim Jong Il had finished weeding the flower bed, the student came home with a bag in his hand which contained some eatables. Entering the courtyard, he stood still as if spellbound looking at an unexpected sight before his eyes. He was ashamed of his circumstances and also felt sorry for them.

When Kim Jong Il took the bag from him which he was hiding behind his back, he said with a laugh that he was surprised to know that a shy man by nature, the student could bring himself to buy such things at a store. Kim Jong Il lifted the bag a little and asked him where his mother was. He hesitated for a while and began to explain his circumstances.

His mother had been hospitalized for more than a month, and several days before, one of his brothers fell ill and was hospitalized at a district hospital. His father was working far away from home, and so he had to do all the housework, cooking meals and washing things for his two brothers.

He stood silent for a while, and said, putting his hand on his shoulder.

"Why didn't you tell this before? I think you were probably ashamed of telling your personal circumstances to others. But that is not good.

"We are all friends, and we should tell such things to others frankly, and if you had done so, your difficult problems would have been solved and you would have been able to carry out our decisions."

The student was unable to say a word. He raised his head a little and cast down his eyes. He was shy and did not speak very much.

Probably recalling what had happened at the general meeting of the primary organization during the daytime,

Kim Jong Il said, "They did a right thing when they criticized a man who could not ask for help from his organization or friends when in need. They should have criticized the man more sharply," and laughed heartily. The student also laughed. Feeling a rough expression of friendship in his words, he felt a lump rise in his throat.

Kim Jong Il encouraged him, saying that the Democratic Youth League organization would do everything it could so that he might both study and participate in the organization's activities well.

Later, Kim Jong Il, together with Democratic Youth League members, helped him with his study and household work sincerely so that he could cut through the difficulties. Deeply moved by the act of friendship of the Democratic Youth League members, he became a model DYL member who was willing to do any tasks given by the league and worked hard at the head of other members.

There was a student in Kim Jong Il's class who was constitutionally weak and frequently suffered from swollen tonsils. He urged him to be hospitalized to have the tonsils removed. During his hospitalization, he visited him at the hospital every day, and when he left the hospital, he took him to his home and served him with gruel.

"I thought you had better eat gruel rather than rice, and I had this gruel cooked specially for you. Eat as much as you can."

So saying, he ate gruel with him. The gruel was warm like Kim Jong Il's friendship, which warmed his heart and remained with him after that.

After the meal, he took the student to his study and handed him copies of the lessons which the student were unable to receive. He had made these copies sitting late

at night even when he was tired very much lest the student should be delayed in his studies. When he received the copies, tears sparkled in his eyes.

The tears rolled down his cheeks not because of the hot gruel or the copies of the lessons given him, but because of Kim Jong Il's deep friendship that overwhelmed his heart and also because of his deep reflection on the fact that in spite of Kim Jong Il's deep friendship, he had failed to pay sufficient attention to his advice for a time and had led an unsatisfactory school life. As if he had been washed clean with his tears, he became a changed man. Not only did he not do things against his conscience later, but also he came to advise others sincerely when they committed errors.

It may be said that a doctor cured him of his tonsillitis but that it was Kim Jong Il's love for the student that cured him of his heart's illness.

These facts show well how Kim Jong Il gave his comradely love to his classmates and he endeavored to organize a DYL organization free from stragglers or dropouts.

In this way, he loved the collective and led each individual in the collective so that the school DYL organization was developed into ranks bound with comradely love and into a fresh and active revolutionary body for the next generation. The students came to live with a belief in the revolution as the Party desired and came to feel warmth in the word *"tongmu"* meaning "classmate." They came to have a spirit of helping and leading each other. This spirit became the moral principle of their life, and many moving stories grew out of this friendship.

The students followed Kim Jong Il, not because he was vice-chairman of the school DYL committee, but

because he taught them the meaning of the revolution and the mission of youths in it. They could not forget Kim Jong Il, who made efforts to turn them into the most glorious ranks, the ranks of revolution for the next generation.

They were fully aware of the meaning of his efforts to become revolutionaries faithful to President Kim Il Sung.

When they parted on the bank of the Taedong River on the morning after the graduation ceremony, Kim Jong Il said to his classmates seriously:

"The bright sunlight on us looks to be illumining the future of our fatherland advancing under the guidance of President Kim Il Sung. When we march on with firm steps together with our prosperous and affluent fatherland, our grand ambitions and ideals are blessed with that sunlight. What is our ideal and happiness? I think that is to devote our youthful energy to our work according to the wishes of President Kim Il Sung wherever we work or whatever we do, just like a sunflower which turns itself to the sun and bears fruit wherever it grows."

These words express the very meaning of the social and political activities developed by Kim Jong Il and his classmates. It was in this way that Kim Jong Il started his social and political activities.

Chapter 2 Great Aspirations beyond the Campus

Section 1 O Korea, I Will Add Glory to Thee.

Having completed his higher middle school course, Kim Jong Il entered Kim Il Sung University, the highest institution of learning, in September 1960.

On the day of the enrollment ceremony, Kim Jong Il stood on the campus, his heart filled with new hopes for the future. He exchanged greetings with the faculty members and proceeded to inspect the facilities of the university.

The university course, the last course of school education, holds an important place in anyone's life. His enrollment in the university and his university life were of great significance to us trying to find the secret of his development as an outstanding political activist.

Not a few people thought that he would study abroad after completing his higher middle school course. It was generally thought then that it was necessary for a man to study abroad in order to become a leader. Particularly, those people who knew that he had traveled abroad as a higher middle school student just before his enrollment in the university, thought so. However, their expectations were upset. Kim Jong Il's travel abroad did not lead to his study abroad.

When he visited a certain socialist country, he happened to inspect a university there. At that time, a guide made detailed explanations on the history and scale of the univer-

sity and on how foreign students were studying there, and strongly urged him to study at the university. After listening to the guide's words politely, he answered in a resolute tone that he planned to enter Kim Il Sung University in Pyongyang.

The words he spoke to the guide at the foreign university were fraught with significance. His firm resolve to study at Kim Il Sung University was an expression of his thorough Juche-consciousness that he had to study the sciences according well with the reality of his fatherland where the policy of the Party which was an embodiment of the Juche idea was flowering. His real learning and his textbooks were found in the reality of Korea and not in any other country.

In those days, the revolution and construction were progressing at a remarkable speed in Korea. In the course of the Chollima Movement which had been energetically promoted, the task of the century – the task of changing production relations to socialist production relations – had been successfully accomplished and a socialist system had been established, while the Republic was in the midst of being transformed into a socialist industrial-agricultural state with a firm, independent national economy. Korea, which had been backward in the past, was proudly displaying its dignity as a developed socialist country. The Korean people were developing a struggle to create a new life under the socialist system in which exploitation of man by man and the cause of poverty had been done away with for good. Presented before the Korean people was the historic task of fully developing socialism on the basis of the already established socialist system. This task could be fulfilled only under the banner of the Juche idea, and the struggle of the Korean people to accomplish this task was at once a

glorious struggle to create a model in the world.

Kim Jong Il thought that it was the rapidly changing reality of Korea and the philosophy of Juche gloriously embodied in this reality that he was required to study first of all. It was true that it was necessary for him to study abroad, but for him to be away from his fatherland where great events were taking place to surprise people throughout the world was a loss of something so precious and irreplaceable and a loss of his student life which would be most meaningful to him.

His attitude toward learning and his position toward it were clearly expressed in his resolve to study at Kim Il Sung University. It was his belief that he should acquire not knowledge for knowledge's sake and that the learning that could contribute to the Korean revolution should start from the reality of Korea. This belief arose from his lofty purpose of studying and acquiring knowledge and devoting his life to the cause of the Korean revolution.

On the morning of the day when he set foot on the university campus for the first time, he said that it was a great honor for him to be able to study at Kim Il Sung University.

That day, together with faculty members and students, he climbed Ryongnam Hill which commands a full view of the university.

Kim Il Sung University, which towered high against the clear autumnal sky, looked like a picture.

The university was a great house of learning built at the instance of President Kim Il Sung immediately after the liberation of Korea. The only fund for its construction was the rice (called patriotic rice) voluntarily contributed by farmer Kim Je Won and other farmers throughout the country in order to respond to the benefits of agrarian reform to

them. The university carried with it President Kim Il Sung's grandiose plan for the construction of a new fatherland and the strong desire of the people never again to be reduced to a status of colonial slavery.

As a young boy, he was once taken by his mother to the construction site of the university. More than 10 years had passed since then before he was aware of it, and now he came to study there. How many national cadres the university had produced in the meantime! They were playing leading roles as excellent national cadres in politics, economy, culture, military service and all the other areas of national life. This thought moved him deeply.

After a while, Kim Jong Il said with a look of excitement that the university looked grander from the hilltop and that the university would look much finer when a modern high building was built there.

Suppressing a deep emotion welling up in his heart, he said in a low voice:

"When I enter this university, the temple of learning, I feel my determination to learn President Kim Il Sung's lofty ideas and become a responsible master for the future of the Korean revolution all the more strengthened. I will acquire the President's revolutionary ideas firmly as my own and prepare myself to be a bearer of the Korean revolution."

Suddenly he had a poetic inspiration, and turning his eyes to the eastern sky, he walked down Ryongnam Hill slowly. An impromptu poem proceeded out of his mouth in a low voice, a famous poem which later the Korean people loved to sing – O Korea, I Will Add Glory to Thee.

As I stand on Ryongnam Hill at sunrise,
The land of 3,000-ri greets my eyes.
Learning the leader's great idea,

I will be the master of the revolution in this land, Korea.
O Korea, I will add glory to thee.

On the road of Juche I will be firm and steady
Under the guidance of the leader great.
Braving the raging waves and storms,
I will lead Korea into the future.
O Korea, I will make thee famous.

I will go on for ever with the cause of the sun
That shines over the whole world.
I will bring about the era of communism
When the red glow of Juche will cover the earth.
O Korea, my Korea!

This was not the poem in which he sang only the joy of his enrollment in the university.

This was a poem of his conviction with which, thinking deeply of the beautiful mountains and rivers of his 3,000-*ri* fatherland, he pledged to the fatherland and the people to be a master of the Korean revolution and carry on and accomplish the great revolutionary cause of Juche.

O Korea, I will add glory to thee. – to let the name of Korea shine forever, and by so doing to enhance its glory in the world and to make the Korean people a more proud people – this was what he felt to be his mission in his heart from his early youth.

It is said that the more a man is determined to fulfill his mission, the greater work he does for the fatherland and for its history. It is because such mission consciousness is the starting point of all successful results and a propelling force to lead a man to achieve a great feat that burning with history consciousness and having an awareness of the mis-

sion to be faithful to truth have greatly contributed to the development of human history. The mission he was keenly aware of was the sacred mission of inheriting President Kim Il Sung's lofty ideas, shaping the destiny and the future of the fatherland and the nation, and devoting his life to a lasting prosperity and happiness of the fatherland and the nation. It represented the national consciousness of the people facing a great turn in their life, his awareness of a lofty mission to be responsible for the future of the country and the people.

The fact that during his university days he displayed uncommon talent and achieved unrivaled results in all respects as a university student was not unrelated to this sense of responsibility and this mission consciousness of his.

Kim Jong Il majored in political economy. However, while mainly studying economics, he showed interest in philosophy, jurisprudence, literature and many other areas of learning. And the surprising fact was that he showed uncommon talent in all these areas of learning. Modern science, both social science and natural science, is highly developed and compartmentalized, and it takes a lot of time and energy to study even one branch of it deeply. It is a matter of impossibility after all for a single man to explore the depths of many branches of science. However, he grasped the main points of all these areas of learning correctly and understood the core and nature of these branches of learning as if he had explored many mineral veins at once in the depths of valleys and mountains, and with this ability, he acquired all the complex trends of modern science.

A glimpse into his outstanding ability to grasp points can be obtained from his method of book reading. As

mentioned above, he was good at fast reading, but he strictly warned himself against devouring books in an uncritical way. It is out of question to read thousands of books in a library. He thought that it was important to select and read urgently needed books which were of general theoretical value.

The books he read were mostly of special importance in their respective fields. In studying philosophy, he selected and read books of general principles representing the thoughts of different periods from among hundreds of books of philosophy, and by so doing he correctly grasped the characteristic features and fundamental questions of all philosophies from ancient times up to the present day. In this way, he learned the nature and results of all sciences in the East and West from ancient times to our era in a very short time. The secret of his ability to do this lay in his strong sense of mission. It is true that his natural ability and his superhuman effort were important factors for it. But the more important base of this ability was his strong sense of mission. His ardent desire to acquire truth in all branches of learning and contribute to the development of the fatherland and the nation enabled him to give full play to his outstanding ability.

With this sense of mission Kim Jong Il also displayed his ability to apply and utilize freely the Juche idea he had acquired deeply and his knowledge of broad areas of modern science. His ability to apply the truth he had acquired to the reality and to revolutionary practice was really uncommon.

His social and political activities and his writings during his university days revealed his natural ability as a master of application and utilization.

Instructors and scholars at Kim Il Sung University,

reminiscing about Kim Jong Il's student days, say that it was during his student days that he further deepened the Juche idea.

A certain professor who held a chair in the faculty of political economy, says, "The student days of Comrade Kim Jong Il were the days of inquiry and creation when he blazed a trail in creatively developing the Juche idea and they were the shining days when he wisely led others to establish Juche in university education." The dean of the faculty says, "Comrade Kim Jong Il, inheriting President Kim Il Sung's lofty idea, entered this university with a grand ambition to give luster to the Juche-oriented education of this country. He took care to make us faculty members and students awaken to the truth of Juche and to lead the university students to acquire a really useful knowledge. He helped us raise our political consciousness and implanted in our minds the inextinguishable vitality of Juche and the principles of revolution."

Kim Jong Il's university days mark a particularly shining and significant period in his glorious revolutionary activities.

Section 2 Creation and Dogmas

This happened when a symposium was held on a question of economics. There was a specially noteworthy one among the reports made by many students.

The report by a student was almost entirely filled with quotations from foreign classics. He spoke fluently, quoting foreign works and authors. However, regrettably enough, there was no view of his own in his report. He was deeply steeped in a world of classics.

Nevertheless, some students were greatly impressed by his passionate discussion. The participant in the symposium was intoxicated by this atmosphere, and he came close to reducing an entirely new education system creatively presented by President Kim Il Sung – a system of factory college education in which workers were to study while working – to a theme in classics on vocational college or dormitory college which had nothing in common with the factory college system.

There was an unmistakable sign of disappointment in the face of Kim Jong Il who was listening to his discussion. He was writing down "creation and dogmas" in his notebook before he was aware of it. The dogmatic attitude of students to learning which still remained among them was depressing to him.

After a while, he pointed out some problems about the discussion that day, and said that those problems were not merely problems related to the method of learning. After all, if one did not study from a Juche-oriented standpoint, one would not be able to see the concrete reality of one's country, and if such a man saw the reality, he would have only a slanted view of it.

Kim Jong Il saw that creation and dogmas, or the position of taking a Juche-oriented and creative attitude toward reality and dogmatism which makes one imitate and follow others uncritically, were a point of divergence from a correct method to a harmful method of study in student life, from a right course to a wrong course. However, in those days there were strong tendencies toward dogmatism and flunkeyism in universities and academic circles. Some scholars and researchers in the fields of social sciences regarded foreign theories as absolute and did not respect domestic theories, and made little efforts to solve problems

with their own heads or with their own efforts.

The situation being such, they were unable to correctly analyze the greatness of the Juche idea created by President Kim Il Sung, the Party policy which embodied the Juche idea, and the significance of the great successful results of the Korean revolution which were the fruition of the Juche idea. In the worst case, they tried to explain even the creative results newly achieved in Korea mechanically in terms of the past propositions. These were efforts as wasteful as seeking the reason why an apple tree bore apples in pear or other trees.

He thought that the study of science in the true meaning of the word was critically to absorb science and civilization achieved by mankind in the preceding ages and at once to study the problems of real society and ultimately to solve all the problems raised in the revolution successfully. However, the dogmatists, uncritically accepting classics and foreign theories, tried to apply them mechanically to the reality of Korea or cram the changing reality into their absolute frameworks. They were victims of deep-rooted flunkeyism which had thrived in Korean society for a long time.

Kim Jong Il rejected dogmatism in learning and resolutely upheld a creative position.

According to the reminiscences of Kim Jong Il's classmates and faculty members, he regarded a creative position as the basis of scientific study. What is important for a researcher is to base himself on the reality and to do research work purposively in such a way as to meet the requirements of the revolution in his country, and it is for this purpose that he is required to acquire correctly the intellectual wealth accumulated by mankind. Generally speaking, creation is possible through acquisition of universally

known knowledge in respective fields of speciality.

Kim Jong Il's study to master the Juche idea and ascertain its truth required a study of Marxism-Leninism and his study of Marxism-Leninism made it necessary to study the bourgeois philosophy which the founders of Marxism-Leninism critically studied. Classical German philosophy which culminated in Kant and Hegel and Hegel's dialectics aroused great interest in him, while he critically studied the theories of classical English economists and the Utopian socialists of France.

These studies which started when he was a higher middle school student led him to a deep understanding of Marxism-Leninism as a whole, a gigantic structure of science, through analytical studies of all the important writings during his university days. The historic significance of Marxism-Leninism, which made the exploited working class stand as the vanguard in the forefront of historical development, the elucidation of the nature and moribund destiny of bourgeois economy through the establishment of dialectical materialism and discovery of the theory of surplus value, the plan for the socialist revolution presented in capitalist society, the establishment of the theory of uneven development of capitalism and founding of the first workers' state in history by Lenin – all these could not but give a profound impression on his mind.

According to Kim Jong Il, Marxism-Leninism was wholly correct under the historical conditions under which it was founded. It was a thoroughgoing philosophical indictment against the anti-people nature of capital and put the working class on the stage of history. It was a bugle call for a revolutionary march to drive the bourgeois exploiters and plunderers to the brink of destruction. Just as the Greeks created a myth about Prometheus who gave fire

to man, the founders of Marxism-Leninism gave the working class the ever-lasting torch of revolution and freedom.

Kim Jong Il accepted the achievements of the founders of Marxism-Leninism as the precious theoretical assets of the working class, and took it for granted to defend and further develop its revolutionary essence. Therefore, he regarded all attempts to interpret vaguely or distort the revolutionary essence of Marxism-Leninism as opportunist sophistries and sharply condemned them. He wrote several important articles laying bare the defeatist nature of modern revisionism which tried to emasculate the revolutionary essence of Marxism-Leninism, and these articles of his greatly influenced not only students but also the faculty members.

While defending Marxism-Leninism, Kim Jong Il held that Marxism-Leninism was not a dogma but a creative theory and that, therefore, it was necessary to apply its general principles creatively to develop the revolutionary theory of the working class to a system of new principles and new theories meeting the new requirements of revolutionary development.

He also thought that the present era differed from the era when the founders of Marxism were active, and attached importance to the fact that the popular masses who had once been regarded as a side player in history, were the main force of revolution, opposed to tyranny and bondage. In the era when Marxism was founded, revolution was regarded as an affair of Western countries like France, Germany and Britain. However, today, people in very backward countries are striving for national independence or for the construction of new society while people in some advanced capitalist countries are demanding Chajusong. Revolution and construction are being developed in differ-

ent nation-states to attain their own different tasks of struggle autonomously according to their subjective and objective conditions and also to the degree of development of their countries. Therefore, there can be no universally applicable revolutionary theory, or a prescription that can be applied to all countries.

For this reason, revolutionaries are required to apply an already established revolutionary theory creatively to the actual conditions of their country, and develop a revolutionary theory for the working class according to the present conditions and concrete reality. This is not a subjective desire of revolutionaries but the urgent demand of revolution itself.

Kim Jong Il confirmed this truth in the course of studying the actual complex course of the Korean revolution. The Korean revolution started under the conditions of a colony which the founders of Marxism did not choose to study. The Korean revolution started as an entirely new type of revolution or as an anti-imperialist, anti-feudal, democratic revolution. Under the conditions where the southern half of the country was occupied by foreign imperialism, it was a national liberation, people's democratic revolution in south Korea and a revolution to continuously carry out the tasks for uninterrupted advance to a complete victory of socialism through a socialist revolution in north Korea. Therefore, the Korean revolution was an untrodden road that had to be traversed under its own guiding idea and in its own way.

When President Kim Il Sung took his first step on the road of Korean revolution according to Marxism-Leninism, he already opened up a road for the independent development of the revolution by creating the Juche idea reflecting the new demands of the era in which revolutionary move-

ments were being developed broadly in the world in diverse forms and the practical demand of the Korean revolution, and completed the Juche idea as the guiding idea of the revolution.

The Juche idea is the man-centered philosophical idea based on the new philosophical principle that man is the master of everything and man decides everything. It is an encyclopaedic revolutionary idea which sets out the way of constructing an ideal human society by remaking and remolding man, society and nature by placing man in the center of everything and by raising man's Chajusong, creativity and consciousness to higher levels. Kim Jong Il carefully read President Kim Il Sung's voluminous works from his early days and had acquired the principle and essence of the Juche idea. He also drew a precious conclusion in the course of analyzing and studying the whole practical course of the Korean revolution. It was the conviction that the answers to new problems raised in the Korean revolution could be obtained only through the Juche idea which was created to meet the concrete demands of the Korean revolution and that the achievements made in Korea were all results of the embodiment of the Juche idea. He deeply regretted the fact that students were parroting and chanting only established theories as if they were sutras, and were in a fix, trying to explain the reality of Korea in terms of the propositions in them.

One day, Kim Jong Il's class was discussing Stalin's definition of a nation, particularly with respect to the question of how to regard the overseas citizens of the DPRK. Stalin pointed out a community of language, territory, economic life and a community of psychological traits due to the community of cultural life as the conditions for the definition of a nation and concluded that no people

lacking any of these conditions could be of the same nation. According to this theory, Korean compatriots living overseas could not be Korean nationals. However, without doubt, they were Korean nationals of the same blood. Their problem, the problem of Koreans living in a different social system and differing in economic life and territory could not be solved according to the classical definition of a nation.

The problem related to the formation of a nation was being discussed in academic circles in those days. A group of scholars asserted that a community of economic life was possible through the formation of a capitalist, national market and went so far as to state that the Korean nation was formed during the period of Japanese colonial rule of Korea, according to the theory based on the generalization of examples in European countries that nations were products of the rising period of capitalism.

Looking around the students who were engaged in a heated discussion, Kim Jong Il told them not to swallow classics as they were and expressed his opinion on the problem as follows:

"We should seek an answer to the national question in President Kim Il Sung's writings. If we correctly study the President's works, we will be able to have a correct knowledge of the national question. The basic elements that form a nation are the community of ties of blood, language and territory, and of these, the community of blood ties and language is the most important condition for a nation.

"The nation is a strong collective of people bound by the community of blood ties, language and territory."

He continued that the Korean nation is a homogeneous nation which has inherited the same ties of blood through

history, speaking the same language and living in the same land and that the overseas citizens of the DPRK are of the same Korean nation. His classmates appeared to realize how foolish it was to learn by rote the propositions in foreign classics and to seek to find a common formula in them.

It appears that from his early student days, Kim Jong Il saw through the fact that dogmatism and "classics disease" from which the students suffered were due to the fact that faculty members accepted foreign theories dogmatically and compiled textbooks in the same way to teach their students.

In the areas of economics alone, it was necessary to compile textbooks as the basic teaching material in such a way that they incorporated the Juche idea and the content of the economic theories of Juche newly made clear by the Juche idea. This was a precondition for overcoming dogmatism.

Scientifically proving the need to compile new textbooks of economics meeting the requirements of the Juche idea, he actively worked on the faculty members, urging them to write their textbooks from a Juche-oriented standpoint to meet the requirements of our time and the revolution.

One day in February 1962, Kim Jong Il had the opportunity of discussing the method of scientific research with the members of the economics department.

Having in mind some scholars who regarded the conventional method of scientific research as absolutely correct, he said that some of them, who lived in our era, seemed to have their heads 50 or 100 years old.

Kim Jong Il pointed out that during lectures on philosophy some professors taught students a general theory of revolution by outlining all the revolutions up to the bour-

geois revolution and explained the characteristics of the socialist revolution in comparison with them, and said that this method was, in a word, that of deducing a general theory of revolution from revolutions of lower levels and of defining the characteristics of a higher-level revolution in comparison with them.

He continued to say.

"Needless to say, it may be possible to characterize the socialist revolution in such a way. But the question with them lies in the fact that in defining a revolution they disregard the proletarian revolution and have in mind only the revolutions preceding it. Why is it necessary for them to define the general characteristics of revolution in terms of the revolutions preceding the socialist revolution and to identify only the special characteristics of the socialist revolution in defining it?

"It is necessary for us to form our scientific concepts and develop theories on the basis of the most developed phenomena. This may be called one of the Juche-oriented methods which we should adhere to under any circumstances.

"Depending on this principle of the method of research, we should naturally formulate our general theory of revolution through study of the highest revolution, namely a socialist and communist revolution, and examine the characteristics of all the other revolutions, starting from it."

At day-to-day scientific discussions and various other meetings, Kim Jong Il stressed that dogmatism in scientific research was an expression of flunkeyism and by setting an example to the students made sincere efforts to lead all the students to study President Kim Il Sung's Juche idea and acquire it as their firm belief. Thanks to his efforts, a creative attitude was established among the students even

in the study of Marxism-Leninism, and their enthusiasm for the study of the Juche idea arose rapidly among them.

Kim Jong Il's efforts and the improvement in the attitude of students toward study brought about a remarkable change in the educational work of the university, which was reflected in the lecture plans, method of lecture, and writings of the faculty members and their guidance in study. In this way, flunkeyism and subservient dogmatism which had been deeply rooted among the intellectuals of Korea came to be liquidated and a true creative attitude in study was established. This meant a major change. The banner bearer of the movement to bring about this turn from the quagmire of dogmas to a creative line for the academic and educational circles, the pioneer in this significant change, was none other than the student Kim Jong Il.

Section 3 Wisdom Shining like a Constellation

Kim Jong Il, who had acquired the Juche idea in his university days, developed scientific research activities with outstanding knowledge and discernment and with the spirit of inquiry, participating in scientific discussions, giving scientific lectures and writing articles, and by so doing demonstrated the truth of the Juche idea and at the same time further enriched its content.

His classmates called him who was making energetic scientific studies on a new and high plane, an authority on the Juche idea. He developed his theoretical activities, starting from the height he had already attained and from the height of the truth he had acquired, on the basis of a complete acquisition of the Juche idea and a full under-

standing of its profound truth.

Man as the master of the world and the popular masses as the master of history were always in the center of Kim Jong Il's theoretical inquiry. He analyzed and evaluated all phenomena of the world with man as the center and studied problems of revolutionary struggles and historical development from the standpoint of the Chajusong of the popular masses and drew conclusions in this way.

He says as follows on economics in which he majored:

"The President's economic thought and theory are distinct from the past economic thoughts and economic theories and reflect the requirements of our time and are run through with the great Juche idea.

"If the past economic theory of the working class is a theory derived from the study of social phenomena in terms of natural history, the President's theory of socialist political economy is an economic theory based on the mass line. The President's economic thought demands that all economic processes and economic movements be studied from the standpoint of the Party's mass line."

Defending and further developing President Kim Il Sung's Juche-oriented socialist political economic theory, he advocated economics centered on man and based on the masses of people. Here was clearly an original view centered on the interests of man and the popular masses and based on the standpoint of their interests.

Starting from the philosophical principle that man determines everything, Kim Jong Il thought that the objective world could be correctly recognized and all problems could be solved in connection with the realities of life only by depending on the creative wisdom and power of the popular masses and that nature and society could be remade only in this way, and upheld the method of solving all

problems by raising the role of the popular masses. In raising the role of man, he attached more importance to an ideological factor and solved all problems by raising the level of ideological consciousness of the masses of people.

Later, he once declared himself to be an "ideologist." Actually, in his scientific inquiry and writings, he always attached importance to the problems of ideology and consciousness. This was because of his thorough philosophical understanding that in the final analysis, all the essential attributes of man were guaranteed by man's ideology and consciousness.

In this way, Kim Jong Il was able to find an entirely new way of theoretical inquiry and open up a new frontier in scientific research, because his starting principle and his method in writing were original.

Kim Jong Il's articles caused wide repercussions not only on the campus but also in academic circles, as soon as they were made public, because of the grounds of his arguments, his assertions and the depth of his inquiry into problems. It was more than once that theoretical problems which were subjects of debate among academic circles but on which no conclusion had been derived, were scientifically clarified by his articles.

Some of his articles were originally written, while others were summaries of his discussions in his class. The discussions on the subjects of study were held by students to further deepen the understanding of the lectures given, and it was customary that the discussions on the subject of study by economics students were confined to the lectures given.

His discussions were printed in many cases because of the new assertions they contained, the depth of his understanding of problems, and also because of their

value and quality as research articles.

When he attended a discussion of a subject of study or an academic lecture, students always expected him to make public a new academic article.

Toward the end of October 1960 or about two months after his enrollment in the university, a discussion meeting was held on the "unification of the three kingdoms by Silla and its historical significance" under the leadership of a professor. Since the subject of discussion was decided beforehand, students actively expressed their views. They all praised Silla and the leadership of Kim Chun Chu, Kim Yu Sin and other leaders of Silla for the unification of the three kingdoms of Koguryo, Silla and Paekje, the three feudal states which marked the period of three kingdoms in the ancient history of Korea. So they were taught in the lecture and so the history books said.

The professor of Korean history was satisfied with the fact that all the contents of his lectures were mentioned by students, and was about to close the discussion meeting after expressing his views. However, at that time, Kim Jong Il, who had been listening to the discussions, deep in thought, rose from his seat, saying that he would like to express his own view.

He opened his mouth at his seat without going to the platform, pushing aside his prepared article to one side of his desk.

"Today, as they did in the past, people affirmatively evaluate Silla as a state which unified the three kingdoms. However, I think this evaluation is wrong. We should not forget the fact that the rulers of Silla were arch flunkeyists responsible for permitting the foreign forces to enter our sacred land for the first time in history."

Then, he went on to point out that despite the fact that

the three kingdoms of Koguryo, Paekje and Silla were states of a homogeneous people, the rulers of Silla tried to solve an internal problem of the nation under the shelter of a foreign country by introducing a foreign armed force into the country, saying:

"Because of this reason, it is necessary for us to re-examine Silla which defeated the states of the homogeneous people in cooperation with foreign invaders and enemies as well as Kim Yu Sin who positively promoted the Silla dynasty's policy of dependence on foreign forces."

This analysis and conclusion by Kim Jong Il gave a tremendous shock to those who were there, inasmuch as it came as a complete denial of the past affirmative evaluation of Silla. The room was thrown into confusion, filled with surprise, doubts and wonderment. If the rulers of Silla defeated the states of the homogeneous people with borrowed authority and strength, weren't they criminals who perpetrated serious treason by presenting their act as a sacred deed instead of being the great generals who accomplished the unification of the three kingdoms?

The students turned their faces to the professor to see his reaction to this conclusion. The professor was silent. In Kim Jong Il's statement he could see his view that past history should be evaluated according to the yardstick of either independence or dependence on foreign forces, and his thoroughgoing position of sharply accusing the policy of dependence on foreign forces followed by the rulers of Silla who dared to introduce foreign enemies and surrender a vast territory of Koguryo, the state of their own race, and who were content with holding only the land south of the Taedong River. According to his view, even after defeating Paekje and Koguryo in collusion with the foreign forces, Silla did not have the intention of establishing a sovereign

state by unifying the three kingdoms, nor did it have the power to do so. This was clear from the war Silla waged against the foreign aggressors who later tried to deprive Silla of its own territory.

The greedy foreign aggressors wanted to hold even Silla in their own hands after defeating Koguryo and Paekje. The rulers of Silla were compelled to fight against the aggressors. Mobilized in this war were not only the people of Silla but also the people of the defeated Koguryo and Paekje, who fought against the aggressors as Korean people.

If the rulers of Silla in those days had really desired to unify the three kingdoms, they could have expelled the aggressors by leading the war of the entire Korean nation correctly and could have unified Korea including the vast territory of Koguryo. However, they did not go beyond driving the aggressors from the land south of the Taedong River and maintaining their rule in the territory south of the river as they had intended at first.

This historical fact clearly demonstrates that the rulers of Silla did not want to unify the three kingdoms and that the three kingdoms were not unified by Silla. Kim Jong Il asserted that the theory of the unification of the three kingdoms by Silla should be re-examined.

Then, he analyzed the positions of the three kingdoms on the question of unification on the basis of historical facts and said that it was only Koguryo that desired and strove for unification through its own efforts and that this desire was succeeded by Koryo which was founded early in the 10th century.

Kim Jong Il asserted that the past history of Korea developed not with Silla but with Koguryo as the center and affirmatively evaluated the struggle of the people of Koguryo, Paekje and Silla who fought against the foreign

aggressors. This view was derived from the Juche-oriented view of history that historical development should be studied on the basis of the struggle of the popular masses who are the master of history.

In the concluding part of his discussion he said as follows:

"History is a most strict and fair science. No one is permitted to falsify or distort history. Nevertheless, the flunkeyist crime of Silla has been concealed until today, and Kim Yu Sin has been evaluated as a great general. This is precisely because historians have been influenced by flunkeyist ideas.

"The reason that south Korean historians serving the bourgeoisie are stressing the sacred feat of Silla so much is that they want to justify the anti-people maneuvers of the rulers who are trying to solve all problems by depending on foreign forces. There should be no traces of such a distorted view of history in our science of history. I think it is necessary to establish a true view of history based on the people, a thoroughly Juche-oriented view of history."

Not a sound was heard in the classroom. The falsehood about the "unification of the three kingdoms by Silla" which had been accepted for over a thousand years, was disclosed at a stroke.

The professor, who was required to say something as his concluding remarks, was unable to speak a word, as the problem presented was so great.

During recess, the professor hurried to his study with Kim Jong Il's discussion paper. In his handwritten paper, Kim Jong Il developed the view he had made public and the thought which underlay it, logically and with concrete historical data. It was an outstanding article which dealt mainly with the period of the three kingdoms and in which

he expounded his Juche-oriented view of history.

When his manuscript on this question was printed under the title "On the Re-Examination of the Question of the Unification of the Three Kingdoms," a controversy developed in the academic circles on this basis, and as s result the correctness of his view was borne out. Later, the descriptions of this period in the history books of Korea were completely revised on the basis of his article.

In this way, Kim Jong Il always opened up new areas and made independent efforts to solve important questions in his theoretical inquiry and writings already in his university days.

His discussion in which he clarified the position and the mission of the anti-imperialist, anti-feudal democratic revolution, was printed as it was, while the content of his discussion on modern imperialism at a discussion meeting on a study subject was later printed in the form of an article.

In "On the Characteristics of Modern Imperialism and Its Aggressive Nature" published in a newspaper, he studied imperialism historically, and scientifically demonstrated the characteristics of modern imperialism and its reactionary nature.

1. On the characteristics of modern imperialism

2. On the viciousness and cunningness of imperialist aggression in our era

3. On the reactionary nature of views of revisionists which negate the aggressive nature of imperialism

His article constructed in the above-mentioned way was marked throughout by its profound content and clear logic.

In this article he explained that modern imperialism, though preserving its original attributes, is changing itself in

various respects under the given conditions in which it is placed today, and defined its main characteristics, stating that its political and economic basis is state monopoly capitalism, that it is based on neo-colonialism instead of old colonialism, that imperialist states do not stand side by side but have been reorganized to be subordinate to U.S. imperialism as their ringleader and that imperialism today is in a process of rapid decline and is in its death-bed struggle instead of being strengthened. Saying that aggressiveness and plunder are characteristics proper to imperialism and are necessary conditions to enable monopoly capitalism to maintain its position and to enable imperialism to continue its existence, he wrote as follows:

"From its birth to the present day, imperialism has repeated aggression and plunder endlessly. Tactics employed by imperialism for aggression differ today from what they were in the past. In the past when imperialism dominated a larger part of the world, imperialist states were engaged in ugly struggles with each other for economic profits and colonies, while today the main attention of imperialism is focused on crushing the revolutionary forces beginning with socialism and on aggression and intervention.

"Imperialism headed by U.S. imperialism is making frantic efforts to bolster its shaky order by trying to eliminate the revolutionary forces beginning with socialism. Domestically, imperialism, raising the fraudulent slogan 'Threat of communism,' establishes a fascist regime by suppressing the communist parties, and other democratic political parties and social organizations, and externally it is forming an 'anti-communist front' under the leadership of U.S. imperialism in order to launch an attack on socialist countries and other revolutionary forces."

He stated that the history of imperialism is that of

aggression and plunder and that the aggressive nature of imperialism remains unchanged and will remain unchanged. He also said that the aggressive nature of imperialism is not relaxed at all in our era but is strengthened in its wickedness.

In the concluding part of the article, he sharply criticized the reactionary nature of the "rational" theory of imperialism advanced by the opportunists, saying that they are trying to whitewash modern imperialism. This was a revolutionary and anti-imperialist conclusion that imperialism should be eliminated from the earth for the prosperity and happiness of mankind.

In this way, Kim Jong Il defended and further developed the revolutionary essence of the thought and theory of President Kim Il Sung on this question by fully systematizing his theory of imperialism in this article, and exploded the distorted, reactionary pseudo-theory of modern imperialism.

Actually, modern revisionism was raising its head within the international communist and labor movements, and was playing with most absurd sophistries about modern imperialism. In this situation, it was extremely important to have a correct attitude to and hold a correct position on modern imperialism. In other words, the attitude toward modern imperialism was a touchstone to test whether one took a revolutionary or an opportunist attitude and whether one was going to continue the revolution or beat a retreat. It was precisely at that time that he caused a stir by thoroughly analyzing modern imperialism ideologically and theoretically and played an important role in overcoming deviations in anti-imperialist and anti-American struggles and setting correct coordinates for the struggles.

Kim Jong Il, who with a creative initiative wrote so many articles that could hardly be expected from a univer-

sity student, was then already interested in urgent realistic problems reflecting the practical demands of the Korean revolution and energetically studied these problems. Particularly dealing with the urgent and realistic problems related to the policy of the Workers' Party of Korea, the General Staff of the Korean revolution, and its implementation, he wrote many articles replying to its practical demands.

More than 10 articles including "The Correctness of Our Party's Policy on Developing Local Economies," "Let Us Strengthen the Unity and Cohesion of the Ideology and Will of Party Members on the Basis of the Revolutionary Ideas of the Leader," "On the Establishment of a Revolutionary World View among University Students," and "The Position and Role of the County in Socialist Construction," were of great theoretical and practical significance as dealing with the realistic problems of the Korean revolution.

This will be clearly seen even from one of these articles, "The Position and Role of the County in Socialist Construction," which he wrote as his graduation thesis.

The problem related to the position and role of the county in socialist construction, which was first clarified by President Kim Il Sung as one of the urgent problems in advancing the Korean revolution, was an important one calling for immediate solution in practice in connection with the concrete methods of agrarian construction after the establishment of the socialist system. But no one had ever made clear these problems scientifically or theoretically.

With a deep insight into the pressing demands of the Korean revolution, he decided to take as the subject of his graduation thesis the problem of what had to be done so that the county as a local strategic point in socialist and communist construction might perform its role in political, economic, cultural and other areas.

When the professor who was in charge of his guidance, learned of this, he took exception to Kim Jong Il's selection of this subject and urged Kim Jong Il to choose some other subject. However, Kim Jong Il expressed his firm determination that he had to take up the subject, however difficult it was, since it was a pressing problem for the revolution and construction, in view of the fact that many people were still unaware of the essence of the leader's original idea about the position and role of the county in socialist construction, and began writing an article on this problem.

"The problem of raising the role of the county is a problem of principle which is applicable to all counties, and which is brought up not only in backward mountainous counties, but also in the plains and the intermediate areas.

"To raise the role of the county and eliminate the distinctions between cities and the countryside, between the working class and the peasantry is a strategic task that the Party and the state of the working class are required to pay consistent attention to after the establishment of the socialist system."

"Of special importance today for raising the role of the county is sufficiently to raise its role as an integrated unit of local economic development and as a point of economic ties between cities and the countryside."

So writing in the opening part of his article, he continued to state, pointing out that the problem concerning the strategic point in socialist construction was a new problem that had never been clarified by anyone.

"Under the conditions of our country, it is most realistic to regard the county as a regional strategic point."

"Already President Kim Il Sung defined the county as a unit of unified guidance for directly guiding our country's

agriculture and general local enterprises and also as a strategic point for establishing ties between cities and the countryside."

"In our country, the county meets all the conditions necessary for playing its role as a regional strategic point in political, economic, cultural and all the other areas."

"In the past, during the period of Japanese imperialist colonial rule, the county was an important unit for governing and plundering local people. However, today, our county as the lowest guidance unit of the Party and the state, is developing smoothly as a strategic point for developing local economies in an integrated way and for strengthening the ties between cities and the countryside."

"In our country, the county is a proper unit for directly guiding all operations in it and is the lowest guidance unit of the Party and the administration capable of guiding all enterprises in it in a unified and integrated way. All the policies of the Party and the administration are directly transmitted to the countryside and the workers' districts through the county, and the will of the local inhabitants is integrated through the county."

He clearly indicated the concrete method of solving the problems raised in enhancing the role of the county as a regional strategic point by scientifically demonstrating the following facts – the county is the most suitable unit for successfully promoting local enterprises in general as an integrated unit of local economic development, and particularly as an integrated unit of agricultural production and local industry and also of local cultural development, and it is a rational strategic point for accelerating the country's socialist construction.

In the concluding part of his article, he scientifically demonstrated the theoretical and practical significance and

correctness of President Kim Il Sung's revolutionary ideas about the position and role of the county.

His graduation thesis, "The Position and Role of the County in Socialist Construction," was a model article which defended and further deepened President Kim Il Sung's revolutionary ideas.

In this article he elucidated the problem of strengthening the political guidance of the peasantry by the working class after the establishment of the socialist system, the method of accelerating the ideological, technical and cultural revolutions in the countryside, the problem of developing local economies in an integrated way and various other problems. In this way, his graduation thesis made a great practical contribution to socialist construction.

Kim Jong Il's writings covered a variety of areas. The forms and methods of his scientific writings were many and varied and their scale was very large. His articles covered politics, economy, education, science, literature, art and many other fields.

Through these writings, he gave full, scientific and theoretical replies to all the theoretical and practical problems raised in the revolution and construction, beginning with the problems concerning the position and the role of the leader in the revolutionary struggle of the working class, the essence of the Party's ideological system and the method of establishing it, the nature and content of revolutionary tradition, the strengthening of the unity and cohesion of the Party with the leader as the center, class education and communist moral education, mutual relationships of politics and economy, and the remolding of all members of society as true revolutionaries.

Already in his university days, he had grown into a modern intellectual and already showed part of his talent

as an outstanding thinker and theoretician who further developed the Juche idea with his creativeness.

Section 4 Leader of the Youth Movement

Kim Jong Il distinguished himself not only in scientific inquiry but also in social and political activities.

With his wide knowledge and natural frankness, he was good at everything. His classmates made him a leader of the youth movement before he was aware of it.

After a lecture on an autumnal day after his enrollment in the university, he had the opportunity of discussing the activities of the Democratic Youth League with those who were responsible for the DYL organizations of his department and his class.

He said that it was necessary to rectify the understanding of the youth movement in order to improve the activities of the DYL. He said,

"The communist youth movement is essentially a movement to succeed and complete the revolutionary work started by the leader. The problem of correctly developing the communist youth movement is an important one related to the future of the revolution and the nation."

The DYL cadres appeared to be deeply impressed by these words of Kim Jong Il's which correctly formulated the nature and importance of the youth movement.

The youth activities in the university in those days were lacking in purpose and orientation, and it was about that time that he clarified the true meaning and the nature of the youth movement – inheritance and completion of the cause of Juche.

On that day, Kim Jong Il also discussed the basic tasks of the youth movement after the establishment of the socialist system.

"The fundamental tasks of the youth movement in our country today after the victory of the socialist revolution and the establishment of the socialist system are posed in a different way from the way they were when we were carrying out the anti-imperialist, anti-feudal democratic revolution and the socialist revolution. The victory of the socialist revolution and the establishment of the socialist system in the northern half of the Republic have completely changed the social and class position of the youth of our country and their spiritual and moral traits.

"The important task posed to the youth movement today in our country is to strengthen the political and ideological education of the youth and educate them as true revolutionaries so that they can sufficiently carry out their roles as pioneers and storm troopers in socialist construction."

His words were no more than a piece of advice to the DYL activists, and the words were spoken on the grass. However it was only in later years that people realized that his words at that time were of great significance as a guide to the youth movement in Korea.

After he became a member of the Workers' Party of Korea, Kim Jong Il began to develop his social and political activities more vigorously. He was convinced that the DYL activities in the university to lead the students to become the successors of the great cause of Juche should be directed toward inculcating a revolutionary world outlook into their minds. He held that if lower and higher middle school days were a period when students were required to have a foundation for a world outlook, the university student days

were to be a period in which they had to establish a revolutionary world outlook and make preparations to become revolutionaries who could make a real contribution to the cause of the revolution.

He thought that the basic method of establishing a revolutionary world outlook was for all the university students to learn deeply the Juche idea, President Kim Il Sung's revolutionary idea, which was the guiding idea of the Korean revolution. It was according to this thought that he raised the well-known slogan, "Let us study hard to be able to make a real contribution to the Korean revolution!"

One day at dusk, students at the dormitory were told that Kim Jong Il had arrived at the gate of the university in a car heavily loaded with books. When they ran to the gate, they saw Kim Jong Il unloading bundles of books from the car. They helped him in his work, without knowing what all those books were about.

When the bundles were untied, they saw that the books were President Kim Il Sung's works, including the Selected Works of Kim Il Sung, books explaining Party policies, and materials on the revolutionary tradition. They were from his library, and all the books had vivid marks of study by him.

After a while, Kim Jong Il joined DYL cadres of his class and stressed the need of developing the movement to study President Kim Il Sung's revolutionary ideas.

"The main purpose in organizing the study of the great leader's revolutionary ideas is to bring about a turn in study."

The word "turn" carried with it a significant content. In those days, quite a few students were unable to set their targets in reading. There were still not a few "classicists" who depended solely on "advanced" theories and classics

when they knew little about the pressing problems of the Korean revolution or Party policies. His thought was that the students should have a deep knowledge of the Korean revolution and their own country, study the leader's ideas first of all, and look to the world and the future basing themselves on their own country, Korea, and the Korean revolution.

Looking around his classmates, Kim Jong Il said as follows:

"In my view, it is desirable to develop a book-reading movement to read 10,000 pages a year, mainly from the President's works. In this way, it will be possible for us to master the President's revolutionary ideas systematically, fully and deeply."

The ten-thousand-pages-reading movement was a really appropriate and significant initiative. The DYL cadres of his class supported his initiative and decided to carefully organize the movement to involve all the students in it.

Already in his boyhood, Kim Jong Il exhibited an outstanding ability to propose a new and worthwhile movement. With his sharp brain, he was always aware of anything irrational around him if there was any, and sooner or later, he would come out with a proposal for improvement. As his proposals were always based on the wishes and demands of the masses of students, they had strong appeal to the students and aroused broad sections of the student masses.

His role in leading the students to design a new life for themselves was of great significance to the life of the collective and in developing it. Individuals' wishes and enthusiasm can flower only when there is a leader who can organize them toward a certain objective. Led by him who came out always with new ideas, the students were able to climb their steps in their study and life and spend their days in a mean-

ingful way.

The ten-thousand-pages-reading movement was not a mere book-reading movement but a mass innovation movement to lead the university students to establish a world outlook for themselves and acquire a special scientific knowledge.

In starting this movement, he expressed his opinion on concrete matters such as the scope and contents of books that had to be read and also on the form and method of the movement. The students set their reading targets and seriously read various kinds of books beginning with the President's works, and the DYL organizations regularly checked and summed up the progress of the movement and worked out new measures. The movement which started in his class, spread to all the departments of the university.

A new attitude to study was beginning to be established in the university. If many students had studied more or less aimlessly without setting any targets for themselves in the past, they now came to study mainly the ideas of the Korean revolution after the start of this movement. In this way, this movement led to a real revolution in study, and the process of learning the President's revolutionary idea, the Juche idea, was at once the process of establishing a revolutionary world outlook on the part of the students.

The ten-thousand-pages-reading movement was in fact the first beacon for a mass movement among youths and students to establish Juche in their study and life. The movement first developed in the university became the beginning of and an advanced example for the all-people's movement to study the Juche idea.

Kim Jong Il's activities for the ideological education of students went beyond the bounds of study and organized life in the university and expanded to the domains of socia-

list construction. When the entire country was seething with enthusiasm for production and construction, he thought that students' participation in labor offered a good opportunity for them to train themselves ideologically in the process of labor to become working-class intellectuals of a new type.

The students of Kim Il Sung University in May 1961 participated in the construction work to broaden the Wasandong-Ryongsong road in the northern part of Pyongyang City. This, too, was at his instance. Knowing that the President was concerned over the construction work on the Wasandong-Ryongsong road, he proposed one day in May that the students of Kim Il Sung University undertake the road expansion work. It was about the time when all the working people of Pyongyang were rising in the struggle to clear the city in time for the Fourth Congress of the Workers' Party of Korea scheduled for September that year. No students could afford to stay in their classrooms.

In this way, the students started to participate in full swing in the construction work in mid-May, and Kim Jong Il set a labor example throughout the construction period and encouraged his classmates.

Those were meaningful days. The students were able to learn the real meaning of intelligence in the stark reality, and those students who had been unable to get anywhere in their subjective world, learned to break their old ideology's hard shells through collective labor and acquire a revolutionary work style. The practical process of labor to which Kim Jong Il led the students was a meaningful process through which the university students questioned themselves about their ideology, consciousness and attitude to life and trained themselves as successors of the revolution.

Kim Jong Il's initiative and skill in training students as successors of the revolution were also displayed in his work of improving mass cultural activities in the university. Saying that there should be art and romanticism where there were youths, he developed a variety of activities to train them as creators and appreciators of art.

Artistic creation was part of Kim Jong Il's genius. At his hand, everything acquired a charm of its own. At one time, an art competition sponsored by the DYL organization in the university under his leadership was a great success. He helped his classmates in their literary work to produce fresh, successful works. Even a crude, substandard work was changed to a work completely fresh in form and content under his guidance. As he was so skilled in guidance that his classmates would say, "He can turn copper into gold."

Students made a new national musical instrument called *oun* harp after the name of the place where it was made, and gave a public performance with this instrument. The musical instrument was made at Kim Jong Il's suggestion. One day in June 1962, he conferred with the student committee of the university on the question that every student should be able to play one or more musical instruments. After this consultation, there arose a movement among the students to make musical instruments. At that time, he proposed that in making musical instruments students should invent unique national musical instruments instead of foreign musical instruments and be able to play them well.

Later, Kim Jong Il studied the general characteristics of national musical instruments and personally designed an *oun* harp as a new national musical instrument. He prepared seven or eight kinds of wooden materials including spindle

tree and paulownia and various tools and made the musical instrument together with his classmates. In making a single string, he repeated the work to obtain the timber he desired.

The *oun* harp, a new musical instrument, was an entirely new string musical instrument with a pentatonic scale of a 12 semitone system, which is a characteristic feature of the national musical instruments. Its tone color and rhythm were clear and free, and its sound range was very wide, with the high range and the low range harmonized with the echo plate. Speaking to the students who were playing the musical instrument joyously, Kim Jong Il said laughingly, "We have buried the word 'mystery' through our process of making a musical instrument."

The students practised hard to play the *oun* harps and mastered the art and gave a public performance of *oun* harp music at a meeting sponsored by the university to celebrate the New Year 1963. When the curtain rose and the students began playing national rhythms with the unique tone color of the *oun* harps, the audience applauded wildly and the applause did not die for some time.

However, at that time no one knew the meaning of the creation of a new musical instrument. Already at that time, Kim Jong Il had a plan to improve national musical instruments to match a modern aesthetic sense. It was after a number of new national musical instruments were created to inject an entirely new element into national music that people knew that the *oun* harp was the first to be created as a new national musical instrument.

In this way, he elicited a youthful breath and vitality from the campus life of the students through his new and valuable initiative to educate the students in a revolutionary spirit.

The methods of his activities were many and varied. He

gave tasks to students in accordance with their taste, personality and preparedness and discussed problems with them, and at the same time helped in the background the members of the university committee of the DYL and the activists of his class in their work by presenting plans for improvement and reform at various meetings. Pointing to flowers in the garden, he said to those activists who were not well acquainted with the methods of activities or were lacking in ability as follows:

"Bees and butterflies gather to flowers because the flowers are fragrant. Students gather around us youth activists, if the methods of activities are attractive to them and if we are trusted by them. We youth activists should always be frank and humble, and take care so that youths may feel at ease.

"If youth activists do not go into the youths and if they are concerned only about maintaining their dignity, they will surely be isolated from the youths.

"Anti-Japanese guerrillas always went deeply into the youths, shared joys and sorrows, life and death with the youths, and powerfully enlisted them in the work to carry out the revolutionary cause. We should work as they did."

His wisdom shone where life presented new tasks for a change.

Kim Jong Il remarkably expanded the youth movement by making progressive proposals, in keeping with, nay in anticipation of the new currents of life. Not only students but also the faculty members were not sparing in praising him for his outstanding political views and his skill in guidance.

Through his social and political activities, he built a bridge to connect the reality of the state with the future of the revolution, and led the youths to be able to shoulder

any tasks in the future, however difficult they might be. His deep insight and his ability as an organizer are seen in the fact that he regarded ideological education as basic to the complex process of human formation and trained youths and students into ardent revolutionaries.

Section 5 "I Am Also a Son of the Working People."

Kim Jong Il displayed extraordinary sincerity during his university days, going deeply into the people, learning from and working among the popular masses.

To him, the people were a teacher and the reality was another university.

Any person who was isolated from the people in practice as well as ideologically and who turned his eyes from the reality, meant nothing to him. He always held not that there were learning and theory on the one side, and the reality and the people on the other, but that there was learning in the reality, which brought benefits to the people.

His work during the practical lesson according to the university curriculum in April 1961 at the Pyongyang Textile Machinery Works was an example to show his attitude to the reality.

From the very day when he began to work at the factory, he always worked in order to learn as much as possible from the work.

He was the first to appear at the factory, and swept not only the workplace but also the gardens around the factory. During work hours, he helped the mechanics in charge of him and worked hard at the machine. During noon recess, he sat on a bench in the rest room together with the

workers and opened his lunch box with them. Those that went with rice in his lunch box were very simple, usually garlics pickled in soy sauce and sometimes a dried flatfish.

Waiting for a bus on his way home after a day's work, he talked with workers also on their way home, considering conversations with them to be a good chance to learn from the reality. His sincere efforts made it possible for him to achieve surprising results in the practical lesson.

In the cutting of accessories, Kim Jong Il worked twice as fast as skilled workers. This work speed of his kicked off a new movement to set new work norms. Greatly interested in technical research, he invented a technical innovation which could double efficiency. It was introduced into the production process, causing a technical innovation movement to spread.

Furthermore, during the practical lesson, Kim Jong Il learned from his work every minute of it. He took special interest in and studied the production organization of the factory, labor management, technical development and enterprise management. To Kim Jong Il, who majored in economics in the university, these were important subjects of study. There were a lot of problems he had to study, including the operation of the law of value, consumption and distribution under socialism, factory control and management. He obtained information generally on the actual conditions of these problems and enriched his knowledge he had learned in the university.

In the course of concretely studying the actual conditions of technology and equipment, he realized that a raised utilization rate of equipment was one way of raising the productive forces, and showed an example in his practical work.

This happened on an equipment inspection day. Mecha-

nics were busy at work cleaning and adjusting their machines. Kim Jong Il, together with the mechanic who was in charge of him, cleaned the No. 26 turning lathe carefully, and he approached the machine next to his with oil cloth in hand. The machine had been cleaned and was shiny. Touching the machine with a smile, he happened to turn its handle and noticed that the handle was unexpectedly heavy. He asked the mechanic why it was so, and the mechanic replied unconcernedly that the machine had no oil hole.

Kim Jong Il examined the machine, while turning the handle again, and removed oil and dust around the shaft with a driver. Then, he found a small oil hole. He did another three holes. The mechanic opened her eyes wide in amazement to see what she had not expected at all.

Kim Jong Il said with a smile that machines had oil holes where they were required to be oiled and that only those who knew this could maintain their machines well, urging the mechanic to pour oil into the oil holes and turn the handle. Turning the handle smoothly with her hand, she was very much pleased and at the same time was surprised at Kim Jong Il's knowledge of machinery.

Kim Jong Il said to her in a friendly manner:

"Other mechanics may be cleaning and maintaining their machines without a knowledge of mechanism. How about strengthening the equipment inspection and proposing to start a model machine movement? If you take the lead and call others to join such a movement, there will be an innovation in the equipment control in this workshop."

Influenced by a practical example shown by Kim Jong Il and heartened by his sincerity, the mechanic made increased efforts to maintain her machine and after a while came to be known as a model mechanic. The example shown by the mechanic developed into a col-

lective "model machine movement", which came to involve not only the workteam and the workshop but also the entire factory.

In this way, the practical lesson Kim Jong Il received at the factory did not end merely in his personal experience but resulted in making the workers there rise in a creative innovation movement. Later, Kim Jong Il went more deeply into the masses and continued to accumulate his experience broadly in the reality of the country.

In those days, the working people in all provinces of the country were in a state of ebullience and were enthusiastic about the implementation of the Seven-Year Plan for the Development of the National Economy, presented by President Kim Il Sung at the Fourth Congress of the Workers' Party of Korea. The main task of the plan was to carry out a technical revolution and a cultural revolution fully and remarkably raise the living standard of the people, relying on the socialist system established through a socialist transformation of the relations of production. Particularly in the industrial sector, a grandiose task was presented to introduce modern technology and realize socialist industrialization.

Kim Jong Il spent a lot of time to study the reality of his fatherland which was being changed daily by the struggle of the people to carry out this grand task. He went out to factories inside Pyongyang and farming villages near the city not only during the summer vacation but also whenever opportunities were offered. Furthermore, he crossed the Huchi Pass 1,400 meters above sea level to visit Pungsan in Ryanggang Province and visited the Ryongsong Machine Factory and the Vinalon Factory under construction in Hamhung. He also made a tour of many parts of the country, including the Supung Power Station, the Nampo

Smeltery, and the Hwanghae Iron Works. When he met his classmates who had spent their vacation in their native places, he did not forget to obtain detailed information on the actual conditions of the places and the real aspects of life there. In this way, he endeavored to get a general picture of the economic conditions of the country.

While accumulating and deepening his experience among the masses, Kim Jong Il familiarized himself with the wishes and demands of the masses, and formed a Juche-oriented view of the masses for himself.

Wherever and whenever he was, he did not consider himself different from the masses, but regarded work for the people as his supreme duty, and devoted himself to the work of fulfilling this duty powerfully and enthusiastically.

It was when he was engaged in the construction work to broaden the Wasandong-Ryongsong road. While digging a ditch, one of his classmates broke a shovel which he had borrowed from a worker. The shovel was very old. As suggested by Kim Jong Il, the student went to a warehouse of tools, and brought a new shovel handle. The student said happily that that was a case of good out of evil. Kim Jong Il shaved the new handle with his knife to make it easy to use. He said that however new the handle was, it was not better than the old handle which the worker had been using, and continued:

"There are lots of things, big and small, that we have to do. But there is no difference in size in the sincerity with which we have to do things for the people. We must do things for the people with utmost sincerity, however small they may be. Let us become true servants of the people."

To Kim Jong Il, the popular masses were the most precious existence. Creation and construction were meaningless to him without the people, and there were pride

and happiness in his struggle and life with the people. The people were synonymous with all-conquering power and beauty.

According to Kim Jong Il, the people were like the good earth. The earth is silent, simple, warm and industrious. How broad, powerful and bounteous the earth is that begets everything. Life is unthinkable without the earth. Because of this, people call the earth the Mother Earth. The ancient myth that an invincible general was defeated the instant he lifted his feet from the earth, tells this truth.

The popular masses were the master of history and society, and its propelling force. The most powerful and the wisest in the world were the people.

Early in his life, Kim Jong Il considered the people to be the supreme being and bore it in his mind that to serve them was his highest honor, and did everything in his power for the purpose.

This also happened during the expansion work on the Wasandong-Ryongsong road.

When the rest time was about to be over, an old woman appeared on the construction site with a scoop in her hand to pick coal. Sometimes coal was dug out on the construction site, and so people in the neighbourhood were seen to come there to pick coal.

When the work started, and machines began to be operated again, one of his classmates told the old woman to get out of the work site, saying to her that it was dangerous for her to be there. But the woman would not listen to his words, saying that she had come all the way from her home to the place to pick coal. Seeing this, Kim Jong Il greeted her and heard from the classmate what was the matter with her. After hearing his classmate explain the situation,

Kim Jong Il asked the old woman gently,

"Have you run short of coal?"

But the woman's reply was unexpected. She said that she had come there not because he had run short of coal, but because she thought that it was a big waste to leave precious coal buried underground.

As he heard the old woman, nodding many times, a look of emotion appeared on his face. What a wonderful old woman she was! He was moved by the woman who regarded state property as something precious as her own personal property. A bucketful of coal or two did not look so important. Her home had enough coal supplied by the state. But the old woman considered coal buried at the construction site as an important national resource. Many a little pickle makes a mickle. Even if the amount of coal was small, the country would become the richer if it was saved. If one threw away coal or wasted cotton yarn however little it might be, the country would be the poorer for it.

This seemed to be what the old woman appealed to them for, and it was because of this that old as she was, she had come with a bucket.

Kim Jong Il said to the old woman and his classmate in a voice full of emotion as follows:

"This old woman is right. We should not leave precious coal buried in the ground, discarding it as of no value. We have to learn from the people in this respect, too. Let us allow people in the neighborhood to come here and pick coal to take it home."

He was in thought for a while, and then said to the classmates:

"Let us scrape earth a little with a bulldozer, and dig coal with a steam shovel, and move coal to a safe place so

that people may take it safely. We should do this, even if this may cause some inconvenience to our work. If we shorten our rest time a little, we can serve the people though in a humble way."

His classmates were moved by Kim Jong Il's words. He went to the bulldozer and steam shovel drivers and asked them to do the work. The bulldozer scraped earth and the steam shovel dug coal and a heap of coal appeared before them. Looking at the heap of coal, Kim Jong Il took the old woman there and scooped coal with her small shovel and put it in her bucket, while speaking to the old woman in a pleasant tone. How many members were there in her family? What were her son and his wife? How much were their incomes? How was their life? Was it difficult or not? As Kim Jong Il put these questions to her in a familiar tone, the old woman also asked him questions.

"But what in the world is the purpose of this big construction work?"

To this question, Kim Jong Il spoke with gestures about the prospect for the grandiose construction work. The old woman tapped her knee, rejoicing to hear his words. Then, Kim Jong Il began to walk with her bucket in his hand. She tried to take the bucket from him, not willing to trouble him so much, but Kim Jong Il did not hear her, but walked on up the slope.

When he parted with her, the old woman thanked him repeatedly, but Kim Jong Il said with a smile, "It is a very good thing to hold coal valuable even if the amount is very small. I learned a very precious thing from you today." He said these words from the bottom of his heart.

The old woman could hardly find words to express her gratitude for the kindness he had shown her. Kim Jong Il said to her, holding her hands firmly in his.

"I am also a son of the working people.

"I would do anything if it is for the good of the people. There is nothing more important than to work for the people."

There was not only humility but also great pride in his words. A son of the working people meant one of the people and the people themselves. It was quite natural that there was pride in the words of Kim Jong Il who regarded the people as the supreme being, as the ruler of the world.

Therefore, when he was later elected to a leading post, he never for a moment placed himself above the people. He lived with the people, as one of the people and as a son of the people, and never hesitated to do a thing if it was the desire of the people and for the good of the people.

Kim Jong Il could become a true leader of the people because he was a true son of the people.

Section 6 Student Active in Politics

In August 1963, Kim Jong Il spent his summer vacation in South Hamgyong and Ryanggang Provinces together with President Kim Il Sung who went there to extend on-the-spot guidance.

Crossing the Huchi Pass where even the clouds are said to stay for a while, he stopped over on the Kaema Plateau, called the roof of our country, to study the actual conditions of agriculture in high mountainous areas, and then proceeded to Pungsan Town. After staying there for only a short time, too short for him to recover from the fatigue of the travel, he dropped in at a shop in Pungsan and went to its food department in order to obtain infor-

mation on the food people in the mountainous areas were eating.

He held blueberries in his hand which were just ripe for eating. Blueberry is a specialty of Ryanggang Province. He asked sales personnel at the counter many questions. What was the production of blueberry a year in the county? How many foodstuffs were produced by utilizing it? Did people like them?

When he was told that though the production of blueberry was not small, it was being sold as it was, because it was not processed sufficiently to produce foodstuffs, he said.

"The President says that blueberry is a very delicious fruit. It is produced in large quantities in all parts of Ryanggang Province. It can be eaten as it is, or you can make jam or syrup from it or brew wine and supply it to the people.

"However, there are not many foodstuffs processed from blueberry in this shop. As the President says, people living in mountainous areas should know how to turn everything growing in the mountains into foodstuffs. It is only by doing so that people in mountainous areas can lead a prosperous life."

So saying, he walked slowly to the counter where soybean paste was sold. After asking people there if they get a sufficient supply of soybean paste, he said he wanted to see the soybean paste being sold there with his own eyes.

The soybean paste in containers appeared not to be so good in quality.

When the saleswoman there said that the soybean paste tasted a bit sour, but that people were satisfied with the quality, he said with a smile.

"Is it really so? You can have good soybean soup only if you have good soybean paste. When you make pumpkin soybean soup in summer, or when you make soybean soup with radish leaves in winter, you cannot have good soup if the soybean paste is not good."

Soy sauce and soybean paste are essential for the table of the Korean people.

Returning a vessel of soybean paste, Kim Jong Il asked the saleswoman if she had ever asked the soybean paste factory to improve the quality of soybean paste they made. She was unable to answer. Sensing everything, Kim Jong Il said in a quiet voice:

"People working in the commercial sector should not think that they are performing their duties by selling what is supplied to them. As the President says, workers in the commercial sector are mothers and housewives to take care of the living of the people.

"People in the commercial sector should not care only about selling goods but pay attention to the position of consumers and take a resolute attitude when there are shortages of goods or the goods supplied are inferior in quality."

Returning to the counter, he said he wanted to buy 500 grams of soybean paste, a bottle of soy sauce, and some red-peppered soybean paste and seasoned soy sauce, which they were selling at the shop.

The saleswoman could not but hesitate. She did not understand why he wanted to have soy sauce and soybean paste sold in the remote countryside. Also she was now ashamed of offering him the goods they were selling there. All the more so, because she was completely in the dark as to who was going to eat them. If she had known that, the saleswoman would have hesitated more.

Dishes seasoned with the soybean paste and soy sauce

from the shop were served to President Kim Il Sung the following day. Several days later, these two products were placed in a hall where the President called a meeting to discuss the question of improving the living standard of the people of Ryanggang Province. The soybean paste and the soy sauce made the President place the question of supplying better foodstuffs to people in mountainous areas as an item on the agenda.

Pointing to the foodstuffs, President Kim Il Sung repeatedly stressed that it was necessary for the senior officials of the province to take warm and watchful care of the living of the people.

Those who attended the meeting were unable to repress the emotion that welled up in their hearts. People in the mountainous areas, who under Japanese colonial rule had to live in log cabins and eke out a scanty living by burning bushes and growing crops there, were now able to live without worry under the President's leadership. If the soybean paste and the soy sauce supplied to them did not taste good, what did that matter to them? The people there could not speak a word but just shed tears at the President's words.

That day, the senior officials of the province in charge of people's living took a new resolve, reflecting deeply on what they had been doing. Their resolve was put into practice shortly, and a major innovation was carried out in the production of foodstuffs and other consumer products in Ryanggang Province.

In this way, already as a university student, Kim Jong Il was always concerned about how the policy of the Party and the measures of the Government were implemented to improve the living of the broad sections of the people, and was deeply involved in the formulation and implementa-

tion of the policy and measures of the Party and the Government for the people by striving to draw correct conclusions through his serious fact-finding research work and study based on it.

His efforts in this respect were serious and sincere. It was not at all an easy task for him to study university work and at the same time to be interested in all the work of the state and analyze it from a Party and state standpoint. However, he always did this work sincerely.

What he was particularly interested in during this period was to be acquainted with the actual conditions of the living of the people and to raise their living standard as quickly as possible.

The supreme aim of the Workers' Party of Korea and the Government of the Republic is to improve the living of the people. That the improvement of the people's living is the basis and the highest political aim of the activities of the Party and the state in Korea which is constructing socialism and communism is a natural conclusion derived from the nature of the proletarian revolution.

Kim Jong Il, who had understood in his earlier days the nature and essence of the politics of the Party and the state of the working class, made special efforts to improve the living of the people during his university days. His learning was not for himself but for the people, and his student life was worthwhile only when it was spent for the shining future of the people. Therefore, nothing was more important to him in his life than to build a paradise on earth in his fatherland and to liberate the people from poverty and suffering so that they might live a happy life. It was because of this that he never remained a mere intellectual. His study and his classroom were directly connected with remote mountainous areas, and were on the same line with the

people's living.

In his notebooks were found data on and analysis of the transportation conditions of urban people and commercial networks, data on annual income of cooperative farm members and their spending on cultural activities, family budgets of woodcutters in mountainous areas, kinds of school supplies used by students and their prices.

He collected such data on a nationwide scale and totalized and analyzed these data. In many cases, the results of these studies of his were outside of the bounds of university study and were of social significance. These researches and data were taken up as an item on the agenda of important meetings of the Workers' Party of Korea and were used for the formulation and implementation of state policy.

His efforts to make a close study of the people's living and to formulate new measures for the people from such a study were maintained throughout his student days.

In the period immediately after the armistice in the Korean War, when the living standard of the people was at its lowest bottom, Kim Jong Il was a student of a primary school. He was still too young to show interest in citizens' living expenses and livelihoods. However, he frequently visited the market even in those days to check on the prices of goods he found there. He was specially interested in rice stores (in those days there were private rice stores) and made a close study of rice prices and citizens' purchasing power. At night, he showed to his father his pocketbook in which the prices of goods were written down.

In the postwar reconstruction period when housing construction was posed as an urgent task, he went to a construction site in East Pyongyang and confirmed the

advantages of a prefabricated construction method.

His studies on the actual living conditions of the people were systematized in his university days. He deepened his theoretical study in this respect through a number of works by President Kim Il Sung, and at the same time systematically collected statistical data on a nationwide scale. And in the vacation after each semester he almost invariably went out to the countryside to study the actual conditions of the people.

It was in August in one of his university years.

When he visited a kindergarten in a mountainous area, he heard the children sing a song and then told them to bring their lunch boxes to him. He opened them one by one. Most of them contained potatoes. It appeared that they were not eating well.

He made a report on this to the President, and made a contribution toward formulating measures to decisively improving crop production in mountainous areas. Shortly afterwards, the people in the village which he visited, came to grow crops suitable to the climate and soil of the area and benefit from a government system by which they could exchange potatoes with rice on a priority basis.

These efforts of his during his university days came to attract social attention. His classmates and the faculty members and even Party officials and policy makers listened to his words and accepted them as correct. This research work of his was reflected in his later writings. Many of his articles on economic affairs written during his university days were valuable as precious documents since they contained unique ideas and were of practical significance for the work to improve the living of the people.

In the summer of 1962, Kim Jong Il went to Changsong County and Sakju County along the Amnok River in order

to write a scientific article on the actual conditions of local economies. While doing research work on the actual conditions of the people's living and local industry in the Changsong and Sakju areas, he visited local industrial factories, including a textile factory in Sakju and corn-processing factories, and obtained concrete data on the supply of materials, production capacities, the composition of workers and the utilization of equipment and other factors, and studied to what extent these factories contributed toward improving the living of people in the mountainous areas.

During these days, he talked frankly with many workers and exchanged views with factory officials about the future prospects of their factories and production plans. Furthermore, he visited the Sakju Cooperative Farm and all the other farms and livestock farms in the county. He reported important data to the Party Central Committee each time he obtained them.

In August that year, a joint Changsong conference was held under the guidance of President Kim Il Sung, in which both local Party officials and executives in charge of economic affairs participated. A closely analytical fact-finding report written by Kim Jong Il for an article served as basic data for a series of measures adopted by the meeting for the development of local economies.

The article written by him on the eve of the meeting was entitled "The Correctness of Our Party's Policy on Developing Local Economies." This article was comprehensive in content, covering the Party's policy for developing local economies, actual economic conditions in the Sakju district, measures for development of agriculture and industry in mountainous areas, the problem of making counties in mountainous areas richer and the question of

forming networks of supply of daily necessities to local inhabitants with counties as the centers.

This article, which accurately analyzed plans of local industrial factories for the production of consumer goods and concrete experience in raising the role of county authorities and in developing local industry and agriculture, became an important document for the implementation of the historic decision of the Changsong meeting.

The enthusiasm with which he tackled the question of economic development and improvement of the people's living was fully displayed in other areas, too. At one time he gave advice to the senior officials of the Foreign Ministry with his data and materials on the international situation, and at other times, he discussed with people engaged in the supply of movie films measures for more effective utilization of movie films as a means of mass education from the standpoint of Party and Government policy. Furthermore, he did research work on the actual conditions of schools wherever he went and made many suggestions of policy importance for the development of education.

In this way, Kim Jong Il became, already during his university days, a political activist making a direct contribution to the formulation and implementation of Party policy, and his participation in politics was not confined merely to indirectly helping in the implementation of Party policy.

Needless to say, not a few scholars and professors made a contribution to the national policy of a country with their theories, but there are hardly any other university students who have made a contribution to the formulation of Party or Government policy with a well-established theory.

Kim Jong Il was a university student and at once a political activist. In other words, he was a student political activist.

He made his unprecedentedly early debut as a political activist. His early participation in politics was due to his strong desire to let flowers bloom in the garden of the popular masses as he pledged when he enrolled in the university and said, "O Korea, I Will Add Glory to Thee."

Chapter 3 Defender of the Revolution

Section 1 Philosophy of Loyalty

After graduating from the university in the spring of 1964, Kim Jong Il began to work at the Central Committee of the Workers' Party of Korea.

The question of how to start life in society after graduation has a great effect on one's life and plan for his life.

The Party Central Committee is the General Staff of the revolution. There was no post so suitable as a post with the Central Committee for a person who wanted to be active in politics in future. But it was not by chance that Kim Jong Il began to work at the Central Committee. It was because of the Party's trust in his character and ability that he was able to get a post with it. Actually, he was a Party man and a genius in Party activities. It may be said that to engage in Party activities was the most suitable work to him.

At the start of his work with the Central Committee, he was fully aware of the heavy responsibility he was required to perform, and set a preparatory period before his full-dress work.

But this plan of his was not realized. He had to do complicated and difficult Party work from the very beginning. The internal and external situations in those days did not permit Kim Jong Il to delay his work because of the preparatory period he had planned.

The Korean revolution and construction were developing rapidly to their new stage, but the situation was tense because of the aggressive maneuvers of U.S. imperialism.

U.S. imperialism, hatching aggressive plots in all parts of the world against countries approaching a revolution and the peoples of newly independent countries engaged in socialist construction, created the Caribbean crisis against Cuba in 1962, concocted the Bay of Tonkin incident in Vietnam in 1964 and was strengthening aggressive maneuvers in Korea.

U.S. imperialism, while instigating the puppet regime in south Korea to harshly suppress the south Korean people demanding democracy and the country's reunification, was daily repeating armed provocations, introducing nuclear weapons and other weapons of mass destruction into south Korea.

In order to cope with this situation, the Korean people were required to carry through President Kim Il Sung's policy of simultaneously promoting economic and defense construction, and strengthen the defense of the fatherland and accelerate socialist construction at the same time, with a gun in one hand and a hammer or a sickle in the other, under the revolutionary banner of self-reliance.

This was not the only trial. In those days, a still more serious situation was created because of modern revisionism which was raising its ugly head in the international communist movement. The modern revisionists, who had abandoned revolutionary struggles, were scheming to emasculate the spirit of anti-imperialist struggle by weakening the vanguard nature and the leading role of the party of the working class, capitulating before the pressure of imperialism, whitewashing imperialism and asserting that the aggressive nature of imperialism had changed.

Particularly, the revisionists schemed to injure the prestige of the leader and obliterate the revolutionary feats achieved by him on the pretext of opposing the cult of personality.

The effect of harmful ideas to deny the role of the leader, the brain of the revolution, to paralyze the fighting capacity of the party, the general staff of the revolution, and to prevent the revolution's smooth progress, was felt in Korea, too. This situation urgently demanded that a more tensed state be maintained and the unity and cohesion of the ranks of revolution be further strengthened according to the Juche idea.

Kim Jong Il was convinced that in order to tide over this difficult situation and advance the revolution and construction, it was necessary to hold high the revolutionary banner of Juche, defend the absolute authority of the leader and safeguard the revolutionary ideas of the leader and the revolutionary tradition of the Party. Kim Jong Il, deciding that this was the solemn task imposed on him, worked energetically day and night in a tensed state.

It was about that time that the lamp on Kim Jong Il's desk was called a lamp that "burns all night." The lamp turned on at dusk was not put out until dawn the next morning.

He thought that establishing a revolutionary view of the leader among Party members was the key to closing the ranks of struggle for the revolution, and developed an original theory on the Juche-oriented view of the leader.

This happened when Kim Jong Il had a talk with a certain official of the Party Central Committee in the spring of 1965. Kim Jong Il stated as follows on the importance of defending the leader in the revolutionary struggle, analyzing historical experience:

"The question of the leader is the core of the revolution. The desire of the masses of people alone is not sufficient for a revolution. There should be the ideological and theoretical brain, the center of unity, to give ideas and work out strategy and tactics, and unite the masses. And that is the leader. To win in the revolution without the leader is like waiting for a flower to bloom without sunlight. This is the philosophical truth of the revolution verified by history."

These words spoken quietly made clear the position and the role of the leader in the revolutionary struggle of the masses of people.

Needless to say, the master of the revolution is the masses of people. But the existence of popular masses does not automatically lead to a revolution or social development. For a revolution to be carried out successfully, it is necessary for the popular masses, the Juche (main force) of the revolution, to be conscious of their mission and be organized. The masses of people are required not only to acquire the law of social development and the theory of class struggle as well as strategy and tactics but also to be firmly united with a single idea.

Kim Jong Il's theory asserted that all these tasks could be solved by the leader. The leader creates revolutionary ideas and theories, and strategy and tactics, prepares the weapons of struggle with which to win in the revolution, and organizes the popular masses into united ranks.

It is by this role of the leader that the masses of people become conscious of the target of revolutionary struggle, become confident of their own cause, give full play to their unity and fighting capacity and fulfill their historic mission.

Already during his university days, Kim Jong Il said as

follows:

"It is a wrong view to regard the leader of the working class merely as an individual. The leader is the brain of the revolution and represents the best interests of the party and the masses of people. The leader plays a decisive role in the revolutionary struggle of the working class. It is impossible to talk about the victory of the revolutionary struggle of the working class without the leader's wise guidance."

He stated that the leader not only represented the interests of the masses of people and embodied their will and desires but also was the supreme leader of the struggle in which the masses of people could realize their Chajusong (independence) so that he played a decisive role in revolutionary struggles. The masses of people without a leader were no more than a crowd and could not win.

The Korean nation had to repeat failures in their anti-Japanese national liberation movement in the past because of the lack of a revolutionary leader. Because the Korean people, though with wisdom and courage, were not guided by a correct line and had no outstanding leader under whom they could unite themselves for a struggle, the national history of the Korean people was filled with pages of sufferings. The March 1 Movement and the June 10 Independence Movement in which the Korean people rose in anti-Japanese struggles, were ruthlessly crushed in bloodbath. Masses of people were bayoneted, ardently desiring the coming of an outstanding revolutionary leader who could lead them to victory.

The Korean nation, repeatedly frustrated, was able to put an end to a tragic history of thousands of years when they greeted President Kim Il Sung as their great leader.

The President created the great Juche idea, pointed to the path of revolution with his resourcefulness as a genius

strategist and led the masses of people to victory.

Thus, in Korean history, something valuable came out of nothing, and a miracle was wrought out of the ruins. It may be said that the history of struggle in Korea eloquently bespoke the absolute importance of the position and role of the leader in the revolution.

Kim Jong Il was well aware of this, because he deeply understood from his early days the fact that the President carried the destiny of the nation on his shoulders and led the revolution to victory.

Kim Jong Il had a feeling of awe toward the President when the President was close beside him and when he saw the President deep in thought over the destiny and the future of the revolution. This feeling developed into something sublime as he read works of President Kim Il Sung and studied the revolutionary history of Korea when he was older.

President Kim Il Sung crossed the Amnok River with a plan for the liberation of the fatherland in his mind at the age of 13, and created the Juche idea in the early days of his revolutionary activities, forming the Down-with Imperialism Union as the first revolutionary communist organization in Korea at the age of 14. At the age of 20, he came to be known widely as a legendary young general by creating an anti-Japanese people's guerrilla force as the first armed revolutionary force in Korea, harassing the crack Kwantung Army of Japan with his bold tactics. After 15 years of arduous struggle, he accomplished the great cause of fatherland liberation. The young communists called his father the sun of Korea and Comrade Kim Il Sung, or Comrade Kim the Rising Sun, from the early days of their struggle.

As he studied the history of anti-Japanese revolutionary

struggles, Kim Jong Il could not but marvel at the will and wisdom with which the President overcame indescribable hardships. It was not fortuitous that the Korean people revered his father, Kim Il Sung, as a general given them by heaven and respected him as a legendary hero, who, they believed, could march 1,000-*ri* in one night by employing his land-compression magic, and crossed the Amnok River on fallen leaves spread over it.

After the liberation, the "Song of General Kim Il Sung" reverberated throughout the country together with the start of new social construction.

1. *Bright traces of blood on the crags of*
   Changbaek still gleam,
   Still the Amnok carries along signs of blood in its stream.
   Still do those hallowed traces shine resplendently
   Over Korea ever flourishing and free.
   So dear to all our hearts is our General's glorious name,
   Our own beloved Kim Il Sung of undying fame.

2. *Tell, blizzards that rage in the wild Manchurian plains,*
   Tell, you nights in forests deep where the silence reigns,
   Who is the partisan whose deeds are unsurpassed?
   Who is the patriot whose fame shall ever last?
   So dear to all our hearts is our General's glorious name,
   Our own beloved Kim Il Sung of undying fame.

. . . .

Every Korean sang this song and rose in the struggle to build a new fatherland. The Korean people strengthened their pride and self-confidence together with this song and their conviction and courage arose from this song.

It was because the Korean people had the great leader that they fought and won the Fatherland Liberation War against the land, sea and air forces of the United States, said to be the mightiest in the world, which mobilized the hundreds of thousands strong army of the south Korean puppet regime and troops of its 15 satellite countries in the war.

In the difficult period when countless bombs and shells fell from the sky, Kim Jong Il played the "Song of General Kim Il Sung" on the piano and encouraged his classmates, saying that so long as his father, the leader, lived, the Korean people would surely win the war. He wrote a letter to his father at the Supreme Command, "Father, you are not a mere individual, but the leader of all the Korean people.... That father, you are in good health, are on your guard against air-raids and take good care of yourself, is the happiness of all people and our happiness. Do take good care of yourself. I am praying for your safety from afar."

The greatness of the President who defeated two ferocious imperialist states in one era, is unparalleled in history. Also great is his feat in smashing the aggressive maneuvers of the enemy and in accomplishing the revolution and construction.

Kim Jong Il was moved by the fact that the President successfully carried out in a generation two revolutions, that is, an anti-imperialist, anti-feudal democratic revolution and a socialist revolution, which it took other countries hundreds of years to carry out, and that in a short period of time, and that our country, left out from modern civilization, was developed out of a medieval state into a socialist power at a bound without going through an industrial revolution. Tracing the course of the President's revolutionary struggle which looked like a torrential current of a big

river, Kim Jong Il was particularly impressed by the Juche idea which ran through the whole course of the revolution and the line and policy in which it was embodied in each stage of the revolution.

In the construction period after the liberation, the President carried out land reform and other unique democratic reforms in a way suitable to the historical and concrete conditions of Korea in a complex situation, and created a powerful democratic base in north Korea under the condition in which south Korea was occupied by the United States. This was something that no mediocre statesman could accomplish.

The greatness of President Kim Il Sung as a genius for revolution and construction was fully displayed in the period of postwar recovery and reconstruction and also in the period of the socialist revolution and construction. Without being swayed by the conventional theory that it was impossible to carry out the cooperativization of agriculture without technical transformation in socialist revolution, he carried out the bold policy of realizing the cooperativization of agriculture prior to technical transformation, followed a unique policy line of giving priority to the development of heavy industry, while simultaneously developing light industry and agriculture, and successfully carried out many other scientific and original policies, including the policy line of constructing an independent national economy on the basis of domestic raw materials and fuel, the principle of independence, self-sustenance and self-defense, and his theory concerning the conquest of both the ideological fortress and the material fortress in the construction of communism.

There is no yardstick to evaluate the course of President Kim Il Sung's revolutionary struggles over half a century,

and the amplitude of the events that occurred in the period, and to measure the height of his feats. Wasn't it an untrodden path that started from the dawn of the revolution and extended to the dawn of communism where man's ideal flowers? Holding high the banner of Juche, the President surmounted all the trials, overcoming obstacles and hardships, without deviation or vacillation.

The tasks imposed on the President were not only great but also arduous ones.

Kim Jong Il was moved to tears when he saw President Kim Il Sung cultivating an experimental paddy-field in the garden and sending seeds of superior grains to the Academy of Agricultural Science, studying ways to grow an almost extinct plant he had discovered, and directing distribution of its seeds throughout the country. All the results were won in this way, and the ultimate purpose of all this was to accomplish the causes of national liberation, class liberation and human liberation, by which mankind will be liberated from all sorts of shackles. Kim Jong Il was convinced that his father President Kim Il Sung was the ideal and greatest leader mankind had sought after.

At the base of Kim Jong Il's view of the leader were the existence of the greatest leader in human history and the history of his creative activities. His view of the leader was truthful and irrefutable. Another thing that should not be overlooked is the fact that the formation of his view of the leader reflected the historical experience and lesson of the international labor movement. Therefore, the truthfulness of Kim Jong Il's view of the leader came as a refutation of slanders and vituperations by the revisionists who denied the position and the role of the leader.

Kim Jong Il's view of the leader was based on the reality and displayed its great vitality.

Only a great man creates a great thought and a great history, and only a great man can most correctly understand a great man.

He demanded that the leader should be sincerely respected on account of the position and the role the leader held in the revolution and construction, because he was convinced that the victory and the future of revolutionary struggles could be ensured only when the people respected the leader from the bottom of their hearts and supported the leader's guidance with loyalty.

In this way, he not only solved the central problem of the revolution and construction by theoretically making clear a revolutionary view of the leader, but also set a practical example in supporting the leader with loyalty.

Even in his boyhood days, Kim Jong Il had a correct view of how to revere the leader. He bore in his mind the fact that the ties that bound him to the leader were not only those of kith and kin but the relations between the leader of the revolution who was shaping the destiny of the fatherland and a revolutionary fighter.

The days of Kim Jong Il's growth were the days when his loyalty to the leader was fostered. To be loyal to the leader was the purpose of all his efforts and his life itself. Wherever he was and whatever he was doing, he concentrated on defending the Juche idea created by the leader and on putting into practice the leader's intentions and plans to implement it, and looked up to the leader with utmost respect. In this way, Kim Jong Il's loyalty to the leader became the center of his ideas, the measure of the purpose and value of life, and the source of all his wisdom and enthusiasm.

The revolutionary view of the leader made clear by Kim Jong Il became the basis on which all his political activities were later powerfully developed to educate and

mobilize the people for the cause of the revolution and construction and became the moral support of the Korean people in carrying out the revolution, overcoming trials in a complex situation.

Section 2 For an Attack on the Renegades

Bearing in mind President Kim Il Sung's teachings on the strengthening of the unity of the Workers' Party of Korea in order to cope with the complex internal and external situations, Kim Jong Il made efforts to obtain accurate information on the internal conditions of the Party.

The fact-finding research conducted by him was a serious one which scientifically analyzed and summed up the activities of the Party as a living organism. Kim Jong Il, who had obtained concrete information on the internal conditions of the Party in a short time, found that there was a serious problem in it.

Generally speaking, a dangerous thing appears a trifle at first, but an observer with a discerning eye attaches importance to an insignificant symptom. This was how Kim Jong Il discovered a symptom of a dangerous plot by some impure elements.

He found that some Party officials were leading an unwholesome life as Party members. They were not sincere in their Party work, ignoring Party rules and concealing each other's irregularities. Kim Jong Il did not lose sight of this nepotic tendency. Nepotism, together with parochialism provides fertile soil for factionalism. Both nepotism and parochialism are germs and hotbeds of factionalism which leads to anti-Party and counter-revolutionary tendencies.

Therefore, nepotism was a dangerous element which one had to be vigilant against, even if it appeared a very trifling phenomenon.

It appeared to Kim Jong Il that there was something shady about their lives and so he made a close study of their defects and shortcomings in all fields of their activities. As a result, he discovered that an official holding a high post in the Party was behind the irregularities committed by them and that he was wirepulling them. That official was abusing his position in pursuit of his selfish ends. He maneuvered to spread bourgeois, revisionist and Confucian ideas within the Party. He discovered this when he read a certain book and when he noticed in it a passage denying the purity of the revolutionary tradition of the Party. Many people read the book, but there was none who pointed out this fact. Only he saw in it an attempt to slander Party policy and deny the purity of its revolutionary tradition. He lost no time in examining publications related to that book. His concern proved right, as he found not a few books which advocated bourgeois ideas, revisionist and Confucian ideas and lifestyles.

Bourgeois, revisionist and Confucian ideas were contrary to the revolutionary ideas of the Workers' Party of Korea, and if those ideas found their way into it, the Party was certain to be changed in nature and its revolutionary cause could be frustrated. Moreover, these unwholesome ideas were spread to a considerable extent to literary works, and some people influenced by these works were paralyzing the wholesome attitude in life, indulging in a capitalist life, hating labor and disrupting social order.

After analyzing data obtained from various sources carefully from many angles, Kim Jong Il realized that these phenomena were neither spontaneous nor accidental.

A handful of people, centered on a high-ranking Party official, were spreading unwholesome ideas systematically and in an organized way in the backstage, while pretending on the surface to support the ideas of the Party. The seriousness of the situation lay in this. As the imperialists started undisguised aggressive maneuvers and as revisionist ideas flowed into the Party from outside, the impure elements inside the Party started positive activities. When this was reported to the Party Central Committee, Party officials were startled by the unexpected development, and were impressed by the insight of Kim Jong Il, who had seen through the nature of the phenomena with his penetrating political eye.

Because of his deep insight, he was later called the "tentacle of the times." In this way, Kim Jong Il's discerning eye and judgment on political phenomena were outstanding. Kim Jong Il, who was quick to understand the essential in scientific studies, surprised others by anticipating inherent problems which were still dormant, in the study of complex political phenomena.

Things which appeared to be commonplace and which were overlooked by other people, were frequently pointed out as serious political problems which affected the destiny of the Party and the revolution.

A certain Party official wanted to show a foreign delegation invited to our country a dramatic play called "An Act of Sincerity." Knowing this, Kim Jong Il instructed not to show the play to the foreign delegation, saying that there was something problematic about the play "An Act of Sincerity." The play was based on the autobiography of a person who betrayed the revolution during the Japanese colonial period, and Kim Jong Il said, "The problem is for whom the act of sincerity was." He disclosed that a certain

playwright was compelled to write this play by a certain senior Party official, and continued:

"What is the act of sincerity that we advocate? That is our sincerity to the leader.... The play 'An Act of Sincerity' was written to enable schemers and ambitious people to utilize an 'autobiography' to make themselves appear like 'revolutionaries'."

Kim Jong Il's analysis and judgment were correct. Actually, "An Act of Sincerity" was a play intended to idolize a person who squatted on a high Party position and was spreading bourgeois, revisionist and Confucian ideas.

Kim Jong Il was also acquainted with the crimes and false obedience of the factionalists of successive generations.

The history of factionalists was long in Korea and they had done great damage. However, under the guidance of President Kim Il Sung, the factionalists had been eliminated, who had done damage to the communist movement in Korea, raising their heads in each period of trial such as the Fatherland Liberation War, the recovery and reconstruction period after the war and in the period of socialist construction, and as a result the great historic feat of establishing the unity and cohesion of the Party was accomplished. The Conference of the Workers' Party of Korea in March 1958 summed up the struggle against the factionalists and confirmed the strengthened unity of the Party.

However, when the revolution faced a difficult phase, those who could not endure it, raised their heads as impure and vacillating elements. Most of them had unknown careers. Nevertheless, the Party and President Kim Il Sung took a careful and generous attitude to them so as to allow them to hold responsible posts in the Party and the state, expecting that when trusted and entrusted with heavy responsibilities, they would repay the generous treatment

with sincere efforts. However, they betrayed the trust reposed in them, and as they were given leading posts and as their positions rose higher, they became arrogant, and later came to take an overbearing attitude, bent on achieving their own personal purposes in the Party.

The Party frequently advised them to be faithful to the cause of revolution. The Party did so at the Conference of the Party called in October 1966. In his report to the conference, President Kim Il Sung analyzed the nature and the evil effect of opportunism which was doing damage to the international communist movement and the world's revolutionary movements, pointed out that there were within the Party vacillating elements influenced by external factionalism and opportunism of various descriptions, and stressed the need to further strengthen vigilance against them and the activities to educate Party members.

This report not only called on all Party members and working people to raise their political vigilance but also warned them to prevent anti-Party, counter-revolutionary acts by impure elements. Nevertheless, they did not abandon their rebellious plans to destroy the Party and the revolution.

Kim Jong Il decided to hold them responsible for their acts as Party members and make a report to President Kim Il Sung on the actual state of affairs. The struggle to defend the unity and cohesion of the Party from the schemings of the vicious elements unmindful of the Party's care for them admitted of no delay.

President Kim Il Sung, already aware of their moves, called the 15th Plenary Meeting of the Fourth Central Committee of the Party early in May 1967 to smash the schemes of the bourgeois and revisionist elements. Kim Jong Il fought to defend the unity and cohesion of the Party by ex-

posing the crimes of the anti-Party elements for the success of the plenary meeting.

Prior to the plenary meeting, ideological struggles had been developed in some Party organizations under the leadership of President Kim Il Sung. At first, participants in the struggle did not understand the seriousness of the situation. At that time, Kim Jong Il unveiled the nature of anti-Party, counter-revolutionary elements who had raised their heads whenever the Party faced a trial, and stressed that this time, too, the maneuvers of the bourgeois elements and revisionists were intended to realize their political ambitions. He also made it clear that it was a Party principle and a duty of Party members to fight against the renegades to the revolution, irrespective of their positions in the Party. At the same time, in order to bring to light the true nature of bourgeois elements and revisionists, he closely examined documents containing their "directives" and obtained evidence to prove the nature of their criminal schemings, while exchanging views with many Party officials.

In the meantime, a certain official discovered an impure "directive" issued by an anti-Party element written down in his notebook, and with an awakened eye, he saw that it could serve as evidence to expose the criminal act of the anti-Party element, and unhesitatingly participated in the struggle against the factionalists. Then, many other Party members exposed the criminal acts of anti-Party elements by pointing out similar facts. The ideological struggle intensified, and in the process, the anti-Party, counter-revolutionary crimes of bourgeois elements and revisionists were laid bare.

As a result, the 15th Plenary Meeting of the Fourth Central Committee of the Party was held with the revolu-

tionary enthusiasm of the participants, exposed the criminal acts of anti-Party and counter-revolutionary elements and took steps to eliminate their prime movers from the revolutionary ranks.

The 15th Plenary Meeting of the Fourth Central Committee of the Party was of epochal significance for the strengthening of the Party. After the Plenary Meeting the schemers who wanted to spread anti-Party, counter-revolutionary ideas within the Party, were systematically liquidated, which further strengthened the unity and cohesion of the Party centered on President Kim Il Sung and occasioned a new turn in the development of the Party and the revolution.

The Workers' Party of Korea, with its character proper to a Juche-type party, came to dye the entire Party in one color with the revolutionary idea, the Juche idea of President Kim Il Sung, and develop the cause of Juche in a more vigorous way. Kim Jong Il played an important role in enabling the Party to attain this point.

The activities of Kim Jong Il in those days for the strengthening of the unity and cohesion of the Workers' Party of Korea were of great significance. Kim Jong Il, who felt all the more keenly through this struggle the need to strengthen the Workers' Party of Korea as a party of Juche worked energetically to get rid of the ideological influence of the bourgeois elements and revisionists on Party members and working people and establish a unitary ideological system in the Party, according to President Kim Il Sung's speech at the plenary meeting, his speeches to the officials of the ideological work of the Party in May 1967 and January 1968, and his other works.

Kim Jong Il first spread among Party members and working people President Kim Il Sung's speeches and

Party literature exposing the harmful acts of the renegades and clarifying their ideological roots, and led them to develop positively organizational and political work and ideological struggles to eradicate the effects of the unwholesome ideas according to these documents as a guide. Further, he extended direct guidance to the fields of literature and art, and publication and information, which were more seriously affected by the unwholesome ideas. In July 1967, he went to South Hamgyong Province and worked hard there to eradicate the tendencies of factionalism, parochialism and nepotism which were still found in some Party organizations.

At the same time, he visited the Ryongsong Machine Factory, the February 8 Vinalon Factory, the Hungnam Fertilizer Factory, the Hamhung Woolen Textile Mill and other factories, enterprises, farms and fisheries in South Hamgyong Province and South Pyongan Province and worked energetically to carry through the Party policy of eradicating the effect of unwholesome ideas and promoting economic and defense construction simultaneously.

In this process, Party members and working people were trained in the cause of revolution, and a new upsurge occurred in production and construction. The highly enhanced enthusiasm of the masses of people with which they supported the Workers' Party of Korea and looked up to President Kim Il Sung, and their burning desire to surmount the difficult situation and push ahead with economic construction, quickly swept away various effects against the ideas of the Party.

Thanks to this energetic work of Kim Jong Il's, the struggles against the bourgeois elements and revisionists not only eliminated them from the ranks of the Party but also swept away the remnants of capitalist, revisionist, Confucian and other ideas, and these struggles were further devel-

oped into the activities to establish a unitary ideological system in the Party and unite the Party around President Kim Il Sung, providing an opportunity for the Party to make a qualitative leap in strengthening itself.

Although Kim Jong Il's struggle to strengthen the unity and cohesion of the Party was great, his work remained almost unknown to the outside, as his activities were confined to the inside of the Party. However, those who were familiar with his work, marveled at his ability. Veteran anti-Japanese guerrilla fighters also paid respect to Kim Jong Il. The attention of the people was focussed on Kim Jong Il. From the early days of his Party work, he played a major role in solving the fundamental questions of party-building.

Section 3 Conference with Social Scientists

Kim Jong Il's leadership as a Party activist was displayed more clearly in his energetic work to defend President Kim Il Sung's revolutionary ideas from the ideological tendencies of opportunism.

From the start of his Party activities, Kim Jong Il positively developed theoretical activities. In those days, the center of his theoretical activities, it may be said, lay in promoting the revolution and construction according to President Kim Il Sung's revolutionary ideas by radically overcoming flunkeyism and dogmatism which remained in the areas of social sciences and by changing social sciences to Juche-oriented ones. He developed theoretical struggles to defend the President's ideas from the ideological currents of opportunism. This was related to the fact that in those

days some scholars, unable to correctly understand the essence of the President's revolutionary ideas, failed to recognize the errors of opportunist theories.

About the time of the 15th Plenary Meeting of the Fourth Central Committee of the Workers' Party of Korea, there was a controversy over a series of questions raised in the revolution and construction after the establishment of the socialist system. These questions remained unsolved in the world, too. Main problems concerned questions related to the transition from capitalism to socialism, interrelations between political-moral incentives and material incentives under socialism, and the speed and balance of economic development.

These questions carried heavy weight in the theories on socialist and communist construction. The problem of the transitional period was one of the fundamental questions basic to the formulation of the policy line and course, strategy and tactics of the party committed to the revolution and construction – as a question related to a general process to the complete victory of socialism and its border line. The problems of interrelations between political-moral incentives and material incentives as well as of speed and balance are problems related to the incentives as an economic lever and the development speed in the management of the socialist economy and are so important as to determine the harmonious, rapid development of the socialist economy.

Under the historical conditions of Korea where the socialist system had already been established and socialism was being constructed on a full scale, a correct solution of these problems was of great significance. The international situation around these problems was such that there were right and left deviations, and these wrong views were op-

posed to each other, causing great theoretical and practical confusion.

Some argued that the transitional period ended together with the establishment of the socialist system, while others maintained that the transitional period continued up to a higher stage of communism. There were also misunderstandings about the problems of interrelations between political-moral incentives and material incentives under socialism and of speed and balance. There were deviations of undue emphasis on material incentives and neglect of political-moral incentives, to which were counterposed the "theories" which neglected material incentives and stressed only political-moral incentives. At the same time there were views which attached more importance to balance than to speed in economic development, as well as assertions that attached importance to speed one-sidedly and regarded balance as a temporary phenomenon.

These theoretical questions had already been correctly answered by President Kim Il Sung by scientifically analyzing the characteristics of the revolution in Korea which started from a backward colonial, semi-feudal society to communism.

Regarding the question of the transitional period, President Kim Il Sung said that it was because of the socio-historical conditions in their days that Marx and Engels considered a transitional period from capitalism to socialism and communism to be relatively short. Under the present-day situation in which various conditions changed from what they had been in their days, President Kim Il Sung stressed, we should not regard transitional period as ending together with the establishment of the socialist system or envision a long intervening period between socialist and communist society after the end of the transitional period.

In his "Theses on the Socialist Rural Question in Our Country" made public in February 1964 and many other works, the President repeatedly stressed the need to continue class struggles even after the establishment of the socialist system and accomplish a revolution in the areas of ideology, technology and culture.

However, some people suffering from flunkeyism and dogmatism, unable to understand the real meaning of the President's teaching, indulged in controversy over a series of problems. Particularly, unreliable elements who concealed themselves in the Party, jumping on the bandwagon of international revisionism, decided that the transitional period ended together with the establishment of the socialist system, and acted in a right-opportunist way, refusing the Party's class line.

As for the question of speed and balance in economic development, they asserted that speed could be increased in the recovery period because of the existence of reserve forces to be mobilized and that it was natural that the speed of economic development should slow down in the construction period because of the shortage of reserve forces to be mobilized. On this basis, they tried to set the growth speed of the national economy at a low level, saying that an annual growth rate of industrial production at 6-7 percent was a high growth rate in view of the fact that the annual economic growth rate in capitalist countries was 2-3 percent. On the other hand, they tried to apply the capitalist method of attaching importance to material incentives, without paying due attention to the political-moral incentives for the working people.

Therefore, to give correct answers to these theoretical problems was posed as a practical problem of whether or not to defend President Kim Il Sung's ideas and theories

from revisionism and thereby to uphold the revolutionary position, the position of Juche on socialist and communist construction.

After analyzing this situation, Kim Jong Il took measures to overcome deviations in practice and met social scientists and got them to have right views by scientifically demonstrating President Kim Il Sung's ideas concerning the problems of controversy.

He wanted to solve these theoretical problems, beginning with those on the transitional period. On January 10, 1967, he called several social scientists to his office in the building of the Central Committee. The room where the social scientists were invited, was unexpectedly small and simple. What attracted their attention was bookshelves on all the walls. With his usual smile on his face, he warmly greeted them. When they were seated, Kim Jong Il said that he knew there was a controversy over the question of the transitional period among social scientists and that he had invited them as he wanted to hear from them about the details of the controversy. The scholars made a detailed report on the controversy in the academic world.

After listening to them carefully, Kim Jong Il said that the problem was important in both theory and practice, and was deep in thought for a while. After a while, looking around the scholars, he said that it was essential correctly to understand President Kim Il Sung's ideas and intentions in order to reach a correct solution of the problem concerning the transitional period, and continued:

"Some people are wrong when they assert that the transitional period from capitalism to socialism ends with the establishment of the socialist system. The establishment of the socialist system means a revolutionary turn in that it does away with the relations of exploitation, and may be

called a qualitative change. However, even after the establishment of the socialist system, there remain in the minds of people remnants of old thoughts left behind the exploitation system such as individualism and egotism, and we cannot say that socialism has completely triumphed so long as such old ideas persist. Therefore, we cannot say that the transitional period from capitalism to socialism ends with the establishment of the socialist system."

He said that the fact that even after the establishment of the socialist system, people had an attachment to personal property and the state legally recognized the right to inheritance, showed that the socialist society was a transitional society which ideologically had not yet completely triumphed over capitalism. Furthermore, he pointed out immaturities not only in the ideological aspect but also in the class relations, production of material wealth and other areas of the socialist society.

"We can say that the transitional period from capitalism to socialism has ended only when socialism has triumphed over capitalism in all areas of social life."

When he said this, he meant that the transitional period ended when there were no longer any maneuvers of the hostile class or the corrosive action of old ideas, when there were no distinctions between the city and the countryside, and no class distinctions between the working class and the peasantry, and when the productive forces were highly developed to consolidate the material and technical foundations of socialism. These conditions remain historical tasks for the complete victory of socialism. However, the past theories of the working class regarded the transitional period as a relatively short one. Marx, having in mind British capitalism where the agrarian society was made a capitalist society and class distinctions between the work-

ing class and the peasantry had been removed, and anticipating a relatively early accomplishment of a world revolution, held that after the capitalist class was overthrown, the tasks of the transitional period could be fulfilled in a relatively short period of time and that the higher stage of communism could be reached the earlier for it. Regarding this problem, Lenin, too, basically took over Marx's position. However, since Russia in which he lived and worked was a backward capitalist state, he thought that the transitional period from capitalism to socialism would last after the overthrow of the capitalist class by the working class till a classless society was realized where there were no distinctions between the working class and the peasantry, and considered this transitional period to be a relatively long process. Needless to say, their theories on the transitional period were correct in consideration of the social and historical conditions in those days and the premises from which they started. However, today, under different historical conditions, it is not only theoretically wrong but practically harmful to accept their theories dogmatically and to regard the transitional period as a short one and limit its boundary line to the establishment of the socialist system.

Today's historical conditions differ from those which obtained in those days when Marx and Lenin presented their theories on the transitional period. All the countries beginning with Korea which advanced to socialism from colonies or semi-colonies without going through the capitalist stage of development, are required to eliminate the schemings of the hostile classes and the corrosive action of old ideas, and do away with the distinctions between the city and the countryside and between the working class and the peasantry, and at the same time firmly struc-

ture the material and technical foundations of socialism. Therefore, Kim Jong Il stressed, a correct conclusion could be derived on the question of the transitional period, like other questions, by rejecting flunkeyist and revisionist approaches, and solving it in consideration of the actual conditions of Korea, starting from the Juche idea of President Kim Il Sung.

That day, Kim Jong Il discussed mainly the right-opportunist deviation that the transitional period ended with the establishment of the socialist system. However, the left-opportunist deviation that the transitional period would continue until a high stage of communism, was equally due to a wrong ideological standpoint.

Pointing out that scholars were plagued by dogmatic and flunkeyist views on various existing theories and propositions, including the question of the transitional period, Kim Jong Il stressed that President Kim Il Sung's revolutionary ideas could be acquired and Juche-oriented social sciences for the revolution and construction could be developed only by overcoming such stereotyped views.

Listening to him, the social scientists keenly felt that their flunkeyist and dogmatic views and positions which made them incapable of upholding the Juche-oriented position and attach undue importance to existing propositions and formulas, had paralyzed their scientific thinking. But they were shocked more by Kim Jong Il's insight and capacity of discernment. In discussing the complex and difficult theoretical questions, he analyzed enormous amounts of data and materials from the classics and the reality scientifically without any paper prepared in advance, and developed a logic summed up in a philosophical proposition in an orderly manner.

According to what the scientists later told of the impres-

sion of him at that time, they came to entertain a great respect for him because he was most thoroughly acquainted with the revolutionary ideas and theories of President Kim Il Sung. It may be said that it was because of his acquisition of the Juche idea that Kim Jong Il was able to surely defend the President's revolutionary ideas and theories.

Kim Jong Il's main activities in those days to defend President Kim Il Sung's revolutionary ideas were focussed on elucidating the essence of the President's revolutionary ideas to leading social scientists and rectifying their positions and attitudes. In those days, he constantly developed his work for this purpose, meeting frequently with social scientists.

On June 13, 1967, he exchanged views with several social scientists in order to discuss the problems of interrelationships between political-moral incentives and material incentives under socialism and of the speed and balance of the national economy, problems which were being actively discussed in those days in the world and which caused many deviations in practice.

It was just after the 15th Plenary Meeting of the Fourth Central Committee of the Party which exposed the anti-Party activities of bourgeois and revisionist elements in the Party, and so he was busy working in many fields. However, he spared no time in studying these questions fully and met the scholars.

Meeting the social scientists, Kim Jong Il began with asking them about the reaction of the academic world to President Kim Il Sung's article on the question of the transitional period. This was because the meeting was held just after President Kim Il Sung had made public his article "On the Question of the Period of Transition from Capital-

ism to Socialism and the Dictatorship of the Proletariat," which dealt with and gave an answer to the question of the transitional period. All the scientists there had deeply studied his article and some of them had actively written to prove the correctness of his idea and theory.

Expressing satisfaction with the reaction of the academic circles, he talked about the question of political-moral incentives and material incentives under socialism and the question of speed and balance.

He began with the question of interrelations between political-moral incentives and material incentives under socialism. The question of these two kinds of incentives in the management of the socialist economy was of great importance for the understanding of the fundamental factors for economic development and production growth. The right-opportunist view on this question ignored the decisive role of working people's ideas and consciousness in raising labor and production efficiency and emphasized material interest one-sidedly. The left-opportunist view was diametrically opposed to it. Both these views issued from the failure to understand the essential superiority of the socialist society and its transitional nature.

Stressing that it was necessary to have a right understanding of socialist society in order to solve this question correctly, Kim Jong Il said:

"The socialist society was born as a result of the abolition of the old exploiter society and is a new society qualitatively different from capitalist society. The socialist society is communist in nature, distinct from capitalist society, and at the same time is transitional in nature, as it has not yet attained communist society."

Clearly defining the basic characteristics of socialist society as a transitional society, he pointed out the error

of the argument of those who insisted only on material incentives as follows:

"... Those who stress only material incentives underestimate the communist nature of the socialist society and attach more importance to its transitional nature."

Making clear the right-opportunist nature and the error of the "theory" which emphasizes only material incentives, he cited concrete examples of the damage which would be done if only material incentives were introduced into economic management generally without paying due attention to political-moral incentives. Then, he proceeded to criticize the "theory" which emphasized only political-moral incentives without attaching due importance to material incentives, as a left-opportunist "theory" which ignored the transitional nature of the socialist society and which was advanced by those who wanted to overstep a stage of social development and jump to the construction of communism.

Saying that these two tendencies were obstructing the revolution and construction and causing serious practical damage, Kim Jong Il stated as follows concerning the Party policy and President Kim Il Sung's ideas on political-moral and material incentives:

"Our position on political-moral and material incentives is that though we should attach more importance to political-moral incentives, we should guarantee material incentives in a rational way....

"This is the only scientific conclusion derived from a Juche-oriented understanding of the communist and transitional nature of the socialist society."

Truth is simple and clear when it is known. The social scientists considered this question hard to solve because, as Kim Jong Il pointed out, they failed to correctly understand

the communist and transitional nature of the socialist society.

His answer to the question of speed and balance was also very clear.

"Of speed and balance, primary importance should of course be given to speed. In working out a plan for the development of the national economy, it is necessary to decide on speed first and then to make balance fit it. But this does not mean that balance can be thought lightly of or overlooked. It is necessary to set speed at a high level as the Party demands and to ensure balance accurately and surely to support it."

After making clear the Party's stand on speed and balance, he pointed out the error of the view which attached more importance to balance than to speed. In those days, those who showed right-opportunist tendencies, insisted that balance was everything, negating the law-governed nature of the rapid development of the socialist economy. They insisted that speed should be subordinated to balance and that it should be slowed down in order to maintain balance. With this assertion, they tended to consider maintenance of balance to be the end in itself instead of regarding it as a means of speed. Their position was exhibited in their attempt to align the balance of the national economy to the weakest sector of it.

Kim Jong Il pointed out their error in the following words:

"Those who attach importance to balance seek a factor for the development of the socialist economy in materials and goods such as raw materials, fuel and means of production.

"True, goods and materials are important but a high awareness and conscious enthusiasm of the working mass-

es who have risen under the wise guidance of the leader and bear his teachings in mind, are more important to ensure a high speed of economic development under socialism."

These words of his were based on the principle of the Juche idea that man is the master of revolution and construction and the idea and consciousness of people play a decisive role in them, and clearly demonstrated the Juche-oriented theory on the speed of economic development under socialism, that is, the superiority of the subjective factor over objective factors.

Furthermore, basing himself on the law of planned and balanced development of the socialist economy, he criticized the ridiculous argument that balance is ensured only temporarily under socialism and that imbalance was a characteristic feature of the socialist economy.

He convincingly demonstrated his position on this question, pointing to the reality of Korea where the break-neck speed of economic development was maintained by accurate and positive balance.

As explained above, the theories made clear by Kim Jong Il on the transitional period, speed and balance, and political-moral and material incentives were firmly based on President Kim Il Sung's thought and theory, and they were complete answers to the most pressing problems raised in socialist and communist construction.

Listening to him developing his irrefutable logic and demonstrating his theories, the social scientists were aware afresh of one fact – that a firm ideological and theoretical fortress had been built for the Korean revolution. The fortress was that of the young Kim Jong Il's outstanding ideas and theories. His ideas and theories dealt a shattering blow at many opportunist theories and towered like an im-

pregnable fortress.

Section 4 A New Track

Following the all-Party struggle for the defense of the purity of the Party, Kim Jong Il paid attention to the work of further enhancing the strength of the Party. Where was he to start this work? His endeavors to strengthen the Party were an important and responsible task.

He decided that the starting point of a new struggle to bring about an epochal turn in Party-building should be to change the Party's ideological and education work for the establishment of a unitary ideological system in the Party. This was because problems raised in Party work could be correctly solved only after the ideology and consciousness of broad sections of Party members and working people were remodeled.

He judged correctly when he decided that top priority should be given to the work of improving the Party's ideological and education work for the purpose of establishing a unitary ideological system in it.

In those days, he was developing a theory of ideology which emphasized the role of man's ideology and consciousness. This was also the starting point of and the theoretical ground for all the activities led by him.

In his view, after all the conditions and capacity of a party were determined by the ideological levels of individual party members, or its component members. This was because it was man's ideology and consciousness that determined all the activities and living mode of man. He made deep studies on the significance of the decisive role of

ideology and consciousness and the actual conditions in those days. He decided to unfold fully the educational activities aimed at establishing a unitary ideological system in the Party in order to strengthen it and train Party members and working people into Juche-motivated revolutionary fighters faithful to the Party and the leader. To establish a unitary ideological system in the Party – only by so doing could all the Party members be trained into Juche-motivated fighters faithful to the Party and the people, and the real mettle and the effectiveness of the Party be displayed.

Kim Jong Il thought that three major tasks should be carried out in order to establish a unitary ideological system in the Party. The first was to lead Party members and working people to acquire the revolutionary ideas of President Kim Il Sung, the leader of the Party and the leader of the people, and the second was to unite all Party members and working people around the leader. The third was that the revolution and construction should be carried out under the unitary leadership of the leader. In other words, by the establishment of a unitary ideological system in the Party was meant to lead all Party members and working people to acquire the Juche idea as their conviction, to look up to the leader, the center of the unity and cohesion of the Party, with clear conscience and high awareness, and to make all Party members think and act in unison according to the leader's intentions and teachings, in order to attain the strategic objective of the revolution.

Kim Jong Il considered the work to establish a unitary ideological system in the Party to be the fundamental principle for the building of the party of the proletariat and a key to the destiny of the revolution and construction. Actually, the party is a political organization to realize the

leader's ideas, a contingent united with one idea. If there should be two or more ideologies in the party, the party would disintegrate and become meaningless. Contrarily, if a firm ideology is established in the party, the party will become powerful and be strengthened. Therefore, to establish a unitary ideological system in the party is a demand of a higher order for strengthening the party as a steel-like party in which ideological unity is maintained. If a unitary ideological system is strengthened in the party, the party will act unitedly like a living organism and give full play to its effectiveness. The party of the working class must be firmly united with the leader's idea, be solidly strengthened around the leader, and carry out the revolution under the unitary leadership of the leader.

Just as a recognized truth is always clear and natural, the establishment of a unitary ideological system in the building of a revolutionary party was natural. But that it was natural and clear did not mean that such a party could be built automatically. The task, though clear and important, was a difficult historical one.

That Kim Jong Il took up the question of establishing a unitary ideological system in the Party and pushed ahead with education work for the purpose in those days, was a bold decision which brought about an epochal turn in the history of struggle of the Workers' Party of Korea.

First he established an orderly system of education in the unitary ideology throughout the Party in order to make Party members and broad sections of working people acquire the Juche idea. This was a wise step to break the old way which failed to place the acquisition of the Juche idea by all Party members in the center of the Party's ideological work and to start a new ideological and education work in it. Thanks to Kim Jong Il's efforts, a systematic education

network was established in the Party by which Party members were able to study President Kim Il Sung's revolutionary ideas broadly and deeply and where any person could study on a day-to-day basis.

Furthermore, he studied methods of ideological education in keeping with the demands of the development of the revolution, and put them into practice. To develop ideological education work in diverse ways and many-sidedly was an important principle which he observed strictly in the education of the Party's unitary ideology. Propaganda and agitation, theory and audio-visual education, commentaries and experiences, etc. – these and others were combined in a proper way to develop the education work fully – herein lay the secret of his success in completely changing the Party's ideological education work in a short time.

Kim Jong Il published the Selected Works of Kim Il Sung, in which the President's important works were arranged chronologically, and made his works accessible broadly to the public. At the same time, he brought out theoretical books and commentaries, including "Commentaries on Comrade Kim Il Sung's Thoughts on Revolution and Construction" (in five volumes), a series of scientific and theoretical expositions on President Kim Il Sung's revolutionary ideas, so that all Party members and working people might understand the Juche idea, strategy and tactics applied in different stages of the revolution, Party line and Party policy in all domains of politics, economy, culture, military affairs, etc., and their correctness.

Furthermore, he brought out a large variety of educational books and materials, including "The Brief History of Comrade Kim Il Sung's Revolutionary Activities" dealing with President Kim Il Sung's revolutionary history in the course of which his Juche idea was embodied, and President

Kim Il Sung's "Revolutionary History in Pictures," Biography and "Reminiscences of the Anti-Japanese Guerrillas," which was a collection of accounts of President Kim Il Sung's revolutionary ideas, the correctness of his guidance and his virtues. At the same time, he produced films dealing with President Kim Il Sung's revolutionary activities, and fully utilized historical sites and battlegrounds associated with his revolutionary activities for mass education and strengthened audio-visual education.

Kim Jong Il achieved great successful results by applying efficient ways in training people in a revolutionary spirit in an integrated way. People, reminiscing about Kim Jong Il, who carried out a revolution in mass education in those days, call him a genius in transformation.

Needless to say, these successful results have to be explained in terms of the scientific and realistic nature of Kim Jong Il's conception and methods. However, he not only presented diverse methods of education, but also enthusiastically guided this work at the head of practical work. For instance, in guiding this work, he personally examined enormous quantities of materials, including photographs, statements, figures and tables, captions, to be contained in the "Revolutionary History in Pictures."

The depth of his interest in editing this book will be clear from an event which occurred in March 1968. The scholars who were engaged in the editing of the "Revolutionary History in Pictures" were about to leave the Institute of the History of the Party, attached to the Party Central Committee, after the day's work, when they saw unexpectedly Kim Jong Il visiting the institute with several books under his arm, although the night was far advanced.

"Today I came here with precious materials. I found in the President's work notebooks the manuscripts of the April

Theses of 1955, 'On Eliminating Dogmatism and Formalism and Establishing Juche in Ideological Work' (a speech delivered by the President on December 28, 1955) and 'On Communist Education' (a speech delivered by the President in November 1958) in his own writing."

He instructed them to take photographs of these manuscripts and place them in the book which they were preparing. Apparently overjoyed at finding the President's own manuscripts, he talked about President Kim Il Sung's revolutionary activities until late at night.

Staff researchers at the institute were greatly excited to hear this. Saying that the manuscripts in the President's own writing were irreplaceable and as precious as national treasures, he promised to visit the institute again when they were to be photographed.

Despite heavy pressure of work on him, Kim Jong Il visited the institute later and did the copying work until evening, adjusting lighting and turning the pages of the notebooks. The next day, he personally checked the copies with the originals and sorted them out. Later whenever he discovered the President's manuscripts, he sent them to the institute. In this way, the "Revolutionary History in Pictures" was completed as a textbook of ideological education.

Kim Jong Il's endeavors for the education of Party members and working people did not end there. In those days, he was energetically developing his activities to utilize sites and places associated with President Kim Il Sung's revolutionary activities for the education in the revolutionary tradition. He was busy taking measures for the upkeep of the sites of revolutionary struggles and places of historical interest throughout the country, editing explanations on them and sending able lecturers.

In July 1968, he visited various places in Ryanggang Province together with a woman guerrilla fighter in the anti-Japanese armed struggle to inspect sites of revolutionary battles and places associated with the revolutionary history of President Kim Il Sung and take measures to strengthen education in the revolutionary tradition.

Visiting Pochonbo crossing the mountains in the north, he inspected many historical places and objects associated with the victory of the armed guerrillas over the Japanese troops in the Battle of Pochonbo (June 4, 1937), a victory which struck terror into the hearts of Japanese troops. After the inspection, he said to the officials in charge of historical relics that the area designated as sites of revolutionary battles was too small as compared with the scale of the battle fought there, and told them that the sites of revolutionary battles there should be maintained better, centered on the sites related to President Kim Il Sung's policy on the march into the fatherland and his command of military operations in the Battle of Pochonbo and that the explanations given should be more concrete. Then he visited Lake Samji at the foot of Mt. Paekdu again, and inspecting a water spring from where anti-Japanese guerrilla fighters drew their drinking water during their anti-Japanese armed struggle, and their resting place, Kim Jong Il proposed to erect a big monument somewhere by Lake Samji to commemorate and praise the President's revolutionary activities.

It was when he visited a ferry at Popyong near the northern border, well known for its association with the President's revolutionary activities. It was already night when Kim Jong Il reached his lodge after inspecting here and there places associated with the activities of anti-Japanese guerrillas. The old woman anti-Japanese guerrilla fighter was so tired that she went to bed earlier. When she

awoke in the dead of the night, she saw light coming from Kim Jong Il's room. After hesitating for a while, she went to his room to find him pondering over a big map spread on the desk. She urged him to go to bed as the night was far advanced, but he said in reply that she should go to sleep. But on second thought he said, "Now that you have got up from your bed, let us have a talk together for a while." So saying, he offered her a seat.

Kim Jong Il asked her what distance members of the Children's Corps covered in a day during the anti-Japanese armed struggle. After trying to search her memory, she said that if she remembered right, children walked sixty-*ri* a day fighting hunger and cold.

"Sixty-*ri* a day ...."

Kim Jong Il was deep in thought for a while, and then, he wrote down something on the map, while drawing lines on it. At a close look, there were on the map marks showing sites of revolutionary battles and places of revolutionary historical relics throughout the country, and Kim Jong Il was writing down something which looked like march courses. As she learned later, he was planning courses for "One Thousand-*ri* March for Learning" by which he wanted to lead young people and students to visit precious places of revolutionary historical interest on foot so that they might acquire a revolutionary spirit.

Kim Jong Il said to her:

"From Mangyongdae to Ponghwa-ri, from Mt. Paekdu to Lake Samji, Chongbong and then to Pochonbo, and to Popyong along the Amnok River .... Wherever we go, we find shining footsteps of the leader, and feel the breath of heroic anti-Japanese fighters.

"Seeing is believing. People will be moved and learn a lot only if they come here."

Even if time passes and generations change, he said, the march of the Korean revolution which started in the thick forests of Mt. Paekdu, will continue. Then, he explained his plan in detail to educate young people and students with President Kim Il Sung's revolutionary ideas and the glorious revolutionary tradition.

According to Kim Jong Il's plan, the "One Thousand-*ri* March for Learning" movement was vigorously developed among young people and students, and every year an increasing number of young people and students clad in clothes designed after those worn by members of the Children's Corps, walked the same course from Padaogou in the Northeast of China to Mangyongdae that President Kim Il Sung as a young boy covered on foot to learn from the fatherland, visiting places associated with revolutionary struggles.

Thanks to these comprehensive and systematic measures taken by Kim Jong Il, people were able to study the correctness of President Kim Il Sung's revolutionary ideas and his wisdom, anytime and anywhere, through books and films, places of revolutionary struggles and various other diverse educational means. As an orderly system of educational work was established in the Party and as Party members and working people acquired the President's revolutionary ideas, the revolutionary struggle and construction were accelerated more vigorously. Thus, the first step to the improvement of the quality of Party members was successfully taken.

Thanks to Kim Jong Il's proper measures and energetic work, the ideological work of the Party was radically improved, and the basis of the Party's ideological work centered on the education in its unitary ideology was established. This meant that groundwork was done for the

establishment of a unitary ideological system in the Party and that thence the Workers' Party of Korea was put on the new track of party-building based on the unitary ideology. Later, the Workers' Party of Korea, walking along this road, developed at an amazing speed into a militant and powerful party.

Because of his activities to lay a new track for the Party, Kim Jong Il achieved a shining historic feat, which added luster to the history of struggles of the Workers' Party of Korea.

Section 5 For a Pillar of Faith in the Hearts of People

Even in the midst of the struggle organizationally and ideologically to smash the anti-Party, counter-revolutionary elements and to defend the unity and cohesion of the Party, Kim Jong Il concentrated on the educational work to make Party members and working people faithful to the Korean revolution. He regarded it as the most important task to lead people to form their own view of the revolution and turn them into true revolutionary fighters faithful to the President.

For this purpose, he thought of making people have absolute trust in the President as their spiritual support. In the course of leading people to train themselves into faithful fighters consciously, Kim Jong Il gave full play to the communist virtues he inherited from President Kim Il Sung.

In April 1967, a company officer of the People's Army was walking on the main street of Pyongyang in a crowd of people. He was going to his home on his way to his regiment after being discharged from a hospital where

he had been receiving medical care for the injury he had got during military training. A black car passed by the officer and came to a sudden stop about 30 meters ahead of him. A young man got off the car and beckoned the officer. At that moment, the officer ran to him, beaming with a smile.

The young man who got off from the car was Kim Jong Il. The army officer was a son of the former Chief of the General Staff Kang Gon, who was an anti-Japanese guerrilla fighter and was killed in the Fatherland Liberation War. He appeared to be unable to hide his joy at meeting with Kim Jong Il unexpectedly.

Kim Jong Il met him for the first time in four years, with whom Kim Jong Il had spent his student days. Riding in his car, Kim Jong Il immediately recognized him in a military uniform, not in a student uniform, from behind, and got off from his car. Patting him on his arms and shoulders, he asked him about his duties in the unit to which he was assigned, how he had his leg injured, and made him promise to come to his office without fail, saying that he could not stay there long because of urgent business he had to attend to.

But the army officer did not visit Kim Jong Il at night lest his visit should disturb his work, as he knew that Kim Jong Il was working under heavy pressure of Party work. On the other hand, Kim Jong Il thought that he must be feeling so, and sent a car for him with a message that he was waiting for him.

When he arrived at the building of the Party Central Committee, he saw Kim Jong Il waiting for him at the main entrance. Kim Jong Il took his hand and led him into his office, and offered a seat to him. Then, Kim Jong Il asked him about his injured leg, and pulled up his trouser at the

lower end to see the injury, saying, "Let me see your injury." Seeing that his injury was nearly healed, he looked relieved and sat on his chair.

Kim Jong Il asked him about his life in the army, and encouraged him, appraising his work and advising him.

Then, he told the army officer it was necessary for him to be aware of his duty to the fatherland and the people to fulfill his duties well and urged him to learn from the revolutionary spirit of the anti-Japanese armed guerrillas, live and fight like them.

"You should be fully aware of the position in which you are placed and maintain your class stand.

"When you return to your regiment, you should stand in the forefront of the struggle to defend the revolutionary ideas of the leader more firmly than anyone else."

He continued, gazing at him with a look full of trust in him.

"Today we have before us a task to be faithful to the great leader....

"It is necessary for us to concentrate on the work of continuing the great revolutionary cause of the leader which started on Mt. Paekdu. I believe that you will be a fine revolutionary like your father."

With a few days left to go before the celebrations of the 35th anniversary of the founding of the Anti-Japanese Guerrilla Army, Kim Jong Il had a lot of work to do. However, Kim Jong Il talked with the army officer until after midnight, setting aside the work he had to do for the occasion. His words touched the heart of the army officer deeply so that he felt as if they were blood and flesh which would build up his confidence in the revolution.

Some time later, Kim Jong Il presented him with a picture of Mt. Paekdu, which was of great meaning to the

army officer. Mt Paekdu is not only the sacred mountain where anti-Japanese battles for fatherland liberation were fought, but the unforgettable sacred place of revolution where Kang Gon, the father of the army officer, fought under a rain of shells under the leadership of President Kim Il Sung. Therefore, the present carried with it Kim Jong Il's wish that he would deeply understand the very root of the revolution in which the great cause of Juche originated, and that he would live and fight as a revolutionary fighter as his father had done.

The army officer, keenly feeling the meaning of the present, pledged to keep the picture as a mirror to reflect his faithfulness to the revolution.

Kim Jong Il led people to live and work in the revolutionary spirit of Mt. Paekdu as the President's revolutionary fighters.

Thus, on the first anniversary day of the death of a revolutionary, Kim Jong Il telephoned his son and told him to ask his mother to tell his family about her reminiscences of the anti-Japanese armed struggle so that his family might not feel depressed. On the day of a memorial service for his deceased father, he sent a message encouraging the bereaved children to carry on their father's will and be faithful to the revolution. In this act of his is found his lofty intention to lead the children not to forget their past and live as fine revolutionaries.

In those days, Kim Jong Il met people in all walks of life, in his office, factories, villages, theaters and on the stage. Sometimes he made arrangements for work and received reports, and at other times he examined the work and life of people to help them solve problems. All these activities were intended ultimately to lead people to be faithful to President Kim Il Sung.

Kim Jong Il thought that it was most important to educate people as revolutionary fighters faithful to the President in order to remove the obstacles temporarily placed in the way of the revolution by external revisionism and to advance the Korean revolution along the road of Juche.

If one does not have a strong will to control his life autonomously and accurately, one is apt to waver in the face of a temporary difficulty and err from the right path. This is the truth history shows and a lesson learned from experience. On this basis, his thought, activity and passion were directed toward leading people to repose absolute trust in the President which is their spiritual support and toward expanding the ranks of people sincerely faithful to the President. This activity was full of difficulties, although his work in this respect is not known so much to other people.

Kim Jong Il keenly felt the importance of increasing the ranks of people who would not flinch from any trials, and concentrated all his sincerity and energy on this work, although his efforts remained unseen and unknown to other people.

His sincerity and efforts are seen in the fact that he sent to a college a woman whose husband has been killed by American troops and led her to be faithful to the President through practice.

He happened to know of the life of a woman who was eager to lead a useful life and had a strong will, too, but was suffering from lack of regular education and sufficient knowledge. Kim Jong Il made arrangements so that she could enroll in Wonsan Communist College to study there, and advised her as follows:

"The communist college is a school to produce revolutionary fighters faithful to the great leader, the central

core of the Party.

"You must be ideologically trained and learn political and practical work in the communist college so that you may advocate the leader's revolutionary ideas and become a professional revolutionary and work as such devotedly for the rest of your life.

"I recommend you to the communist college believing that you will surely prove worthy of my trust."

Without forgetting her, Kim Jong Il encouraged her later, asking her about how she studied at the college, telephoning her by long distance, and sparing time to visit the college when he went to Kangwon Province.

Kim Jong Il said to her, who was overjoyed and moved to tears by his kindness:

"Your faithfulness to the leader must not change at any time, wherever you are. You must study hard at the college to return the leader's political trust in you."

Under his guidance, she completed her college course and became a fine woman cadre.

In this way he led people to the way of faithfulness, showing utmost sincerity to them.

There is an old story of a general, who visited the soldiers under him from door to door, talking about the meaning of the battle they were going to fight. The lancers led by the general became an invincible fighting unit. Kim Jong Il's hidden efforts were like those of the general in this story. The ranks of fighters of the Korean revolution, the ranks of men looking up to President Kim Il Sung and advancing toward socialism and communism – these ranks of men who stunned the world, were produced by Kim Jong Il through his hidden efforts.

But at that time, no one knew this fact. People did not know that Kim Jong Il had searched after persons at night

in spite of heavy rain, crossing brooks in the mountain with his trousers pulled up and sometimes taking no meals and slaking hunger with water from fountains.

Kim Jong Il spared no time to lead people to the way of faithfulness.

In May in a certain year, he visited the Hungnam Fertilizer Factory, where he met an old acquaintance of his after a separation of six years. Exchanging greetings of joy over a reunion, Kim Jong Il gazed at his acquaintance and asked him if there was anything wrong with him. The acquaintance replied that he was in good health. But noticing that he looked worn, Kim Jong Il asked him if he had any trouble. The acquaintance admitted and told him of the difficult situation he was in.

According to him, his brother was being legally prosecuted, held responsible for an accident which occurred at his workshop. The acquaintance received a letter from his brother telling that the cause of the accident had not yet been specified and that he was unreasonably charged. However, the acquaintance was in trouble as he had no means of obtaining accurate information on the actual situation.

Hearing this, Kim Jong Il said as follows:

"I do not know your brother, but I know you for a long time. I think you still look up to the President. I trust you now as I did before."

Moved by his warm words, the acquaintance stood motionless, with tears streaking down his cheeks. Kim Jong Il took his hand and led him into his car. Filled with emotion, he shed tears copiously. The acquaintance, who had been feeling small because of his brother, was now in Kim Jong Il's car.

Taking a firm grip of the acquaintance's hand, Kim Jong Il told the chauffeur to go to his hotel, where

he sat down at table with his acquaintance and ordered noodles. Kim Jong Il knew he liked noodles.

After a while, Kim Jong Il said quietly with a concerned look:

"You will lose everything if you worry yourself ill in an excess of anxiety about your brother. Even if your brother is found guilty of the charge, you should not lose courage. Please work hard without worrying too much about your brother."

Kim Jong Il took him outside the hotel's gate and repeated his words.

"Don't be discouraged or pessimistic because of your brother .... It is important for you to devote yourself to your work."

Later, Kim Jong Il did everything he could to investigate the case of the acquaintance's brother.

Before the liberation, the two brothers were brought up in a poor family and lived in difficult conditions. They wandered about in the northern part of Jiandao (formerly a province of Manchuria) in search of a livelihood, but hunger and poverty were always close on their heels. After the liberation, they learned how to read and write, married and found the true meaning of life under the warm care extended by the President. But bad people put the blame on the acquaintance's brother in order to conceal their guilt.

In order to know the truth about the case, Kim Jong Il made telephone calls to the offices concerned and personally met several persons related to the case. And he instructed the official concerned to closely reexamine the case.

Thanks to Kim Jong Il's efforts, the vicious elements' wrongdoings were exposed, and the case which had been settled erroneously, was clarified, and the acquaintance's brother was able to clear his name.

Around December that year, Kim Jong Il called the acquaintance to his office in the building of the Party Central Committee. There was a look of excitement and joy in Kim Jong Il's face when he received the acquaintance's greetings.

"Now, you have come here at last."

When he said so, he appeared to have been looking forward to meeting the acquaintance.

"Now you have come to Pyongyang, do not fail to meet your brother. I am sure your brother is looking forward to meeting you."

Thinking of the joy of the two brothers who were going to meet again in the sight of the world after they had spent difficult days because one of them had been falsely charged, Kim Jong Il felt very happy, regarding their joy as his own.

When the acquaintance, filled with emotion, rose and adjusted his clothes, Kim Jong Il said in a quiet but serious tone:

"If a man is deprived of his political life, or the trust of the Party, he is nothing. Therefore, it is necessary to do everything in your power to keep your political life given by the great leader and work hard to prove worthy of his trust. Not only yourself, but all your family members and relatives must be armed with the unitary idea of the Party and be educated to be faithful to the leader. You must live according to the leader's teachings anywhere, anytime, whatever you do, and judge by his teachings as a yardstick, and fight unhesitatingly against anything deviating from his teachings."

These words were full of meaning, words that not only the acquaintance but all those who wanted to live a true life in the era of revolution, had to bear in mind.

Kim Jong Il walked up and down silently for a while,

and offering a seat to the acquaintance, sat down before him. The early winter sun from the windows had gone, and it was getting dark, but Kim Jong Il continued to speak about the spiritual attitude revolutionary fighters should take, looking up to the leader, and about their pride and happiness.

After a long talk, Kim Jong Il finally said to him to take good care of his health for the cause of the revolution. When the acquaintance had made ready for departure, Kim Jong Il said:

"Now I feel relieved. Go and meet your brother as quickly as possible."

Kim Jong Il's words moved him again, for he knew from Kim Jong Il's casual words, "I feel relieved," that he had made strenuous efforts to solve the question.

But that was not the only reason why he was moved again. He was moved because he knew that Kim Jong Il was making efforts to lead men to become filled with faith and was thinking deeply of their lives.

The acquaintance went directly to the address told him by Kim Jong Il to meet his brother. They hugged each other and shed tears of joy. Their hearts were beating fast as if to say:

"We will devote ourselves to the great leader's cause of Juche to the last, and will repay Comrade Kim Jong Il's solicitude by doing so."

Compressed in this pledge of theirs were thousands of words which they wanted to say. Later they worked hard, overcoming all difficulties, to live up to this silent pledge.

In this way, Kim Jong Il led people individually into the ranks of faithful fighters, and countless people were cared for by him. They included people working actively in politics to carry through the line and policy of the Party, work-

ers engaged in innovations, teachers, farmers, scientists and artists.

Indeed, like a gardener tending a flower garden, Kim Jong Il planted confidence in the hearts of people and gave light and nourishment so that the flowers may bloom toward the sun.

Thus, the ranks of people who felt that it was their most important duty in life to repay the warm care extended by President Kim Il Sung and who were spiritually supported by a pillar of confidence merged with a sense of duty and were living with this as the rule of their action, rapidly expanded.

Chapter 4 A Soaring Tower in the Flower Garden of Literature and Art

Section 1 A Step for a Leap Forward

Kim Jong Il, who had been preoccupied with producing a big turn in the ideological activities of the Workers' Party of Korea, turned his attention to literature and art. He began to work out a serious plan for a transformation in literature and art and thought of rectifying the ideological stand of men of letters and artists and their attitude toward participation in real life.

Being at the helms of the Party's ideological work to bring about a radical change in the ideological life of people, he resolved to carry out a revolution in literature and art, which, he held, constituted the key to the transformation. Thus, a new chapter of literary revolution was being written in his political career, and the literary revolution came to be promoted as one of the major activities of the Party's ideological work.

Kim Jong Il's activities in the literary revolution provided a vivid illustration of his political genius.

Literature and art are often said to be an area only for professionals with specialized expertise, leaving little room for action by political activists. However, this was not true of Kim Jong Il. Learned in literature and art, he displayed a sense of beauty and artistic qualities already in boyhood, which enabled him to be artistically sensitive to the things

around him. Some of his school-day poems impressed professional poets, and one of his sketches was sent to a student art exhibition. As for music, he could instantly memorize any given song and managed to play it on the instrument. As one episode goes, he promptly pointed out a halftone inadvertently played out by one member of a practising orchestra, to the great surprise of the members and its conductor.

These gifts of Kim Jong Il's were further improved as a result of his search into works of art in many fields and his establishment of a Juche-motivated theory on literature and art. A major renovation of literature and art was made possible by his vast knowledge of all their areas and his good understanding of their future prospects.

His view of literature and art as a main factor in the ideological renovation of the Party was related to their conditions in those days. They were powerful instruments of mass education whereby to teach the truth of revolution through a vivid depiction and generate ideological and emotional interest in the revolution through recreation of the reality in their works. The working-class literature and art could be expected to develop into full flowering only on a sound basis.

Korea has seen a constant development of socialist literature and art under the guidance of President Kim Il Sung. Nevertheless, literature and art in those days had yet to get rid of the negative influence of the past society, failing to fully meet the needs of the advancing revolution. In those days, the literary fields were afflicted with no small amount of bourgeois, feudal Confucian, revisionist and flunkeyist ideas spread by some anti-Party, counter-revolutionary elements who embraced revisionism, which was contrary to the Juche idea.

A decisive turn was needed to cover the whole areas of literature and art in order to do away with all these evils and place them on a new track toward development in defense of President Kim Il Sung's idea on literature and art. This was not designed to meet only the need to develop literature and art. Kim Jong Il thought that a revolution in literature and art and a subsequent capture of a position of strategic importance in the Party's ideological work would lead to a fast transformation of the Party's work as a whole.

Kim Jong Il held aloft the banner of literary revolution as a task to remove the harmful influence of anti-Party, counter-revolutionary elements as soon as possible at a time when it was placed on the order of the day, after their crimes were brought to light in literature and art following the 15th Plenary Meeting of the Fourth Central Committee of the WPK.

Yet, it proved to be no easy job to reform literature and art which had many different genres and complex means of expression formed over a long period of time. No matter how difficult it might be, the task remained essential all the same. This revolutionary need was filled by his inborn talent for and profound knowledge of literature and art. As an adage goes that necessity is an incentive to a genius, his gift was given free rein by his high degree of awareness of the new realistic need of the Party's ideological work.

He began by setting out a theoretical guideline for a literary revolution to meet the need for a clearly-defined direction for it. The question was given a full scientific exposition in his works and speeches: "Some Problems Raised in the Production of Great Works," (1968); "Let's Produce More Revolutionary Films Reflecting the Socialist Reality!" (1970); "For a New Upsurge in Film Production"

(1971); "For a Revolutionary Turn in the Production of Literary and Art Works" (1972).

He had this to say regarding the type of literature and art to be newly created:

"In our country today we see a new era of national prosperity as an epochal change is taking place as a result of successful application of the Juche idea in all the areas of revolution and construction under the wise leadership of Comrade Kim Il Sung.

"Literature and art ought to be Juche-oriented and reflect this new historical era. Juche-oriented literature and art are communist ones to fulfil the needs of the new era and the aspirations of the popular masses."

In his view Juche-oriented literature and art had to attach priority to matters relating to Chajusong of man, depict the working masses as the most powerful, beautiful and noble beings and inspire them to enjoy genuine freedom and happiness worthy of truly independent beings. This had not only to deny decadent, reactionary bourgeois literature and art but to become new communist humanics on a plane different from the realistic progressive literature and art. They were required to be socialist in content and national in form and marked by a correct unity of ideological and artistic qualities on high levels plus a thorough working-class revolutionary and popular spirit. Consequently the literary revolution was in a way a drive to get rid of the outdated ideologies and narrow frameworks left over from the exploiter society and create new Juche-motivated literature and art, which involved not only a reform in content and form but also a transformation of literature and art as a whole, including everything from the production system to the method of creation.

The content at the center of literature and art to be

remodelled on the Juche lines was to be typical human beings and the popular masses of a new age fighting for freedom from all kinds of social bondage. The literature and art to be created had to be such in form and content that the people might take to them and find them easy to understand. After all, such literature and art were required to be created and developed in such a way as to accord with the thoughts and feelings of the people.

What was crucial to Kim Jong Il's idea on the literary revolution was the call for development of literature and art in "our way" – to create such literature and art as would concord with the interests, idea and sentiments of the Korean people and totally serve the Korean revolution, a very important task of the literary transformation. The only way to bring Juche-oriented literature and art to flowering lay in creating and developing them in "our way," eliminating the things old and alien.

In order to carry out this difficult literary revolution, Kim Jong Il remarked, it was necessary to stick to the Juche principle in creation, do justice to the interests of the Party and the revolution, incorporate the working-class spirit and popular spirit, and uphold and incorporate the tradition of revolutionary literature and art established during the period of anti-Japanese revolutionary struggles. Attaching a particularly great significance to the artistic portrayal of the political leader, he stressed the need to undertake an artistic depiction of the political leader in each field of literature and art such as motion pictures, novels and art and to inculcate the population with a revolutionary view of the leader. His instruction was to develop the art of motion pictures on a priority basis, reshape all other fields of literature and art on its model, conduct a speed battle, a new principle for literary produc-

tion, fully develop the revolutionary character in men of letters and artists and establish Party guidance of literature and art. Thus a theoretical and practical weapon was made ready for the literary revolution.

The literary and art revolution urgently called for training men of letters and artists into revolutionaries, the very contingent for the job. This task made it imperative for them to acquire the Juche idea, the guiding compass for the present day, Kim Jong Il observed. An all-out effort was made to train revolutionary writers and artists responsible for Juche-motivated literature and art.

As a matter of course, it was an extremely important but difficult task to revolutionize intellectuals and, especially, to lead writers and artists to embrace the Juche revolutionary world outlook and subscribe to the unitary ideological system of the Party. Undaunted, Kim Jong Il applied himself to the task.

The extent of his role was amazing as related in memoirs of writers and artists. They abandoned the antiquated way of thinking and resolved to devote themselves to the literary revolution under the leadership of Kim Jong Il. They did so in a brief span of time entirely thanks to his energetic activities.

A system of study was established for all writers and artists as a first step toward their activities. Question-and-answer type studies were carried out on a nationwide scale among them to help them learn the truth of the Juche thought. Meanwhile, meetings to review art performances, seminars on art and forums on works of art were extensively organized to get over bourgeois ideas, revisionism and other remnants of the old ideas which manifested themselves in their creative activities and to instill President Kim Il Sung's idea on aesthetics. In this way, the writers and artists

engaged in studies and debates, in disputes and ideological battles actively.

A May 1969 meeting of those in charge of film production to review their productions, held under the guidance of Kim Jong Il, was of epochal significance for the training of men of letters and artists into revolutionaries. The gathering scathingly attacked a formalistic tendency in literary creation and some artists who slavishly followed old ideas, hindering the revolutionary unity of the collective and went on to discuss the question of establishing the unitary ideological system of the Party.

At the forum Kim Jong Il stressed as follows:

"The moviemen must rectify as soon as possible the defects which have been brought to light in the process of their performances this time and bring about fresh innovations in the production of art works.

"First of all, the unity of the ranks in ideology and purpose and their revolutionary cohesion should be strengthened.

"They are the source of invincible power and a firm guarantee of success.

"Only by achieving firm unity and cohesion on the basis of the revolutionary thought of President Kim Il Sung, can the collective of the Feature Film Studio expect to become a revolutionary contingent with powerful combat capability and successfully fulfill its production assignments."

This work of Kim Jong Il's issued from his fervent love for writers and artists. Addressing the meeting, he said that all he could give was the Party's trust. Instead of punishing those artists for their errors, he showed confidence in them by entrusting them with important creation assignments, and even took measures to promote their physical fitness and keep them in good shape.

Following the May motion-picture review meeting, Kim Jong Il attended the May 1969 council meeting of Party members in charge of art at the Korean Film Studio, the August 1972 council meeting of writers belonging to the Scenario Production, and the September 1972 meeting of screenplay writers under the General Federation of the Unions of Literature and Arts. He told the writers and artists to further improve their qualities as true revolutionaries and spearhead the literary revolution.

Visiting art organizations to attend cell meetings and council meetings of Party members, he advised them to link the education of writers and artists with their creative practice and urged their revolutionization.

Creative work is at once a process of revolutionary practice for writers and artists, and a process through which they can heighten their moral integrity as servants of society and the masses. Kim Jong Il led the writers and artists to heighten the awareness of their own revolutionary duty through this process and dedicate themselves wholeheartedly to literary creation. The result was their clean riddance of the influence of outdated ideologies, acquisition of an ideological and moral stance worthy of revolutionary writers and artists and single-minded commitment to the unitary ideological system of the Party with their collective united in ideology and will.

What was of equal importance in his plan for the literary revolution was to improve the system and form of guidance in literary creation, build a solid base for creation and consolidate its technical foundations to enable writers and artists to devote themselves to creative activities.

The Party should give guidance to literature and art, Kim Jong Il said, as they were part of the Party's ideological work and an instrument of education at the disposal of the

Party to exert a great ideological influence upon the life of the people. He showed great concern with the question of raising the role of both state guidance organs and the General Federation of the Unions of Literature and Arts. A policy was worked out by him to lead the Party, the Ministry of Culture and Art, and the General Federation of the Unions of Literature and Arts to improve their unified guidance and assistance to literature and art, and established a system for collective examination of works of art and a centralized system of production of art works.

The fields of literature and art were rid of the outdated bureaucratic, subjectivistic work system and method, with all the writers and artists allowed to give full play to their individuality; they came to be able to pursue their own creative activities as any difficult problems were solved timely by the power of the collective. New organizations were created for literary and art creation and their roles elevated at the active initiative of Kim Jong Il – the Paekdusan Production (movies), the April 15 Literary Production (novel), the Sea-of-Blood Opera Troupe (opera), the Mansudae Art Troupe (the theater) and the Mansudae Art Studio (art). Consequently, it became possible to carry out any difficult creation task.

As seen above, Kim Jong Il's plan for a major transformation in literature and art was carefully worked out from the beginning. How intelligent and scientific his leadership plan was is well illustrated by the whole course of its implementation from his policy for launching a literary revolution, clarification of an idea and theory for its execution, closing the ranks of writers and artists, to the establishment of a guidance system and method of creation according well with the nature of socialism, and provision of all the necessary conditions for creation.

A jumping board was provided for a vigorous literary revolution and for its victorious conclusion owing to the well-advised steps taken by him. It meant a 100 percent success partly because its plan was scientific and partly because its spring was powerful. With this jumping board at its command, literature and art came to meet all the necessary conditions for flowering and obtain a long-term prospect for development to a new stage.

As a new bud on a twig heralds spring, the step taken for the literary revolution made it plain that its success was a foregone conclusion.

"Well begun is half done" means that the beginning of any given work is the most difficult. For Kim Jong Il, the beginning, well done, signified success, and not work half done.

Section 2 Motion Pictures

It was one day in October 1968 when Kim Jong Il was absorbed in producing a motion picture.

Toward daylight with birds still asleep, several cameramen, who gathered at the foot of Moran Hill in downtown Pyongyang to wait for the dawn, were about to climb to the balcony of the TV tower to film a bird's-eye view of the city for a feature film. All of a sudden Kim Jong Il showed up at the scene to the surprise of the cameramen. The previous night he personally worked out a filming schedule for them, advising that they should film from the TV tower balcony rather than from a violently swinging helicopter. Then early in the morning he took the trouble to come to the location shooting.

Climbing up to the balcony with the crew, Kim Jong Il went to the far edge of a very high handrail of the balcony where he helped them film by fixing a tripod and doing other chores unmindful of personal danger.

On the way back down to the ground from the balcony, he carried on his shoulder the heaviest of the photographic equipment. The crew repeatedly implored him not to do so, but he replied:

"Don't mind. Why can't I carry any machine when I am a staff member of the production? I take this one. Let's go down."

A staff member of the production! These words compressed his commitment to the feature film revolution. They were an expression of his willingness to do any hard job as a staff member of the production and of his fiery enthusiasm for going any length, if necessary, to achieve success for the sake of a film serving the purpose of educating the people. Kim Jong Il and writers and artists were of one mind and cut their way through all the difficulties and trials, sharing weal and woe and pooling their strength and wisdom.

He put his whole soul into the cinema revolution as if all his mental and physical preparations had been for it. This dedication of his to the work led the film revolution to make unheard-of rapid progress.

As he found a key to the Party's ideological work in the literary revolution, Kim Jong Il sought a breakthrough for the revolution in the cinema revolution. It was his idea to concentrate all the energies on the motion pictures and, cause an innovation there and thereby to bring about an upsurge in literature and art as a whole on its model.

The motion pictures which recreate visually multifarious aspects of human life in lively motions are today a general

art comprising literature, plays, music, dances and fine arts, and, as such, they captivate all people, young and old, men and women. They are shown to large numbers of people in any place and at any time, taking a large share in TV programs, far from confined to the cinema houses. Now movies have become a tool to make money, with motion pictures becoming commodities and film companies placed among the most profitable enterprises. Profit-seeking films are meant for the lowbrows and deal with bizarrerie-hunting and erotic subjects, with little attention to the education of the masses.

With a deep knowledge of the characteristics and functions of the screen, Kim Jong Il viewed the movies as textbooks for revolution and powerful and efficient instruments to educate the people in a revolutionary manner, not as a means of making money. The producers were looked upon as vanguard soldiers to spearhead a social reform by educating the masses, not as profit-seekers.

This was an original view of the cinema as required by the era of Juche. The central theme of Juche-oriented motion pictures should neither be amusement-seeking nor bizarrerie-hunting lives. The lives to be depicted therein were those of people striving to win independence from social subjugation, not merely of the so-called fighters for the good or justice, but of the most aggressive champions of true human freedom. In other words, in the opinion of Kim Jong Il, motion pictures must deal with the Juche-type men of the Juche era and their lives as they wage a vigorous struggle in the forefront of political campaigns for human emancipation, opposing all forms of oppressors.

In order to create motion pictures as demanded by such communist humanics, Kim Jong Il believed, it was essential to remove the old and alien elements from Korean movie

films and innovate everything from their ideological themes and content to composing and portrayal methods.

Basing himself on this basic direction in the cinema revolution, he indicated a concrete way to accomplish it and set in motion the revolution by making screen versions of the immortal masterpieces dating back to the anti-Japanese revolutionary struggles. The aim was to lay foundations and install pillars on them for a new structure of Juche-oriented films as the question of establishing revolutionary traditions in literature and art. This was also intended to produce model revolutionary films reflecting the requirements of our times moving toward Chajusong away from all hues of exploitation and subjection.

The ambitious plan to cinematize a great many works including the immortal classic piece "The Sea of Blood" was implemented with his devoted efforts.

Kim Jong Il who saw tremendous value in "The Sea of Blood" spent nearly one year in completing a scenario in collaboration with scriptwriters, determined to kick off a revolution by cinematizing the work as the starting point. After shooting of the film began, he visited shooting sites to give well-thought-out advice. His energetic guidance wrought miracles, and a new film came into being which won universal acclaim. This is how every success was achieved.

This was also well shown in the process of filmizing "The Fate of a Self-Defense Corps Man," another immortal classic work.

This work and "The Sea of Blood" were written and staged by President Kim Il Sung during the anti-Japanese armed struggle for the purpose of inspiring broad segments of the people to anti-Japanese action. The great work tells of the inevitability of anti-Japanese armed struggle through

an account of the leading character who is first compelled by the Japanese to become a traitor for a short time, under the threatening conditions in the 1930s when Japanese imperialism was running wild for a conquest of the Asian continent, but later decides after a series of spiritual experiences to launch a daring attack on the oppressors.

The hero Gap Ryong, a village youth without any class consciousness at first, does everything within his power to support his family by helping his father bent double with working as a manservant, but in vain. After a serious thought, he goes to the mountains with his intimate village friends Chol Sam and Man Sik to get a job as lumberjack in order to eke out a living, which proves to be backbreaking. Again he returns home.

A more terrible misfortune is falling on his village — villagers are being forcibly enlisted in a self-defense corps, an oppressive machine for Japanese imperialism. Gap Ryong and Man Sik join the organization which turns out to be a living hell of racial discrimination, insult and whipping. Unable to bear, Man Sik attempts to escape, but is immediately arrested and executed.

In the meantime, Gap Ryong's father and villagers are mobilized almost every day for the construction of a gun battery to be driven like beasts of burden. Gap Ryong, resentment festering in his mind and his patience worn out with the humiliation, is driven by the death of his father and Chol Sam to rise in rebellion with the masses against Japanese soldiers. His father is shot to a tragic death by the Japanese troops after being overdriven at the construction site, and Chol Sam is killed while trying to save him. Gap Ryong and others, victims of savage suppression, come to take the path of revolution to wipe out the aggressors, bringing into full play their potential as genuine human

beings.

While inspiring the screenwriters and artists to make a fine film version of the work, Kim Jong Il gave them minute advice in every phase of their enterprise. At first, writers had a poor grasp and had differing views of the main theme of the work and the question of what should be central to its portrayal. Therefore, finding a right answer to this question was of great importance. It was essential to precisely define the ideological core of the work and subordinate all the work related to its presentation to the core if a masterpiece was to be produced.

Informed of the situation, Kim Jong Il gave a clear-cut answer to the question relating to the work's *chongja* (the seed – the ideological core of life of a work of art). Saying that *chongja* was to ripen through the character and life of the protagonist, he remarked that it was possible to properly pinpoint *chongja* only through a deep analysis of the work's artistic depiction as a whole with primary stress on the protagonist's character and life. He plainly defined as its *chongja* the inevitability of death regardless of whether they become members of the "self-defense corps," which is revealed through the development of the character of Gap Ryong and the village youths.

Besides *chongja*, an approach to the cause of the hero's revolt, he said, should be made with a logic of story evolution matching the intertwined human relations in their day-to-day life and the mature need for action on their part. Kim Jong Il's advice provided a right answer to the question discussed in a complex way of the occasion for the revolt. In the final analysis, this work places at the core of its fundamental question the truth that, ideologically speaking, undertaking a revolutionary struggle represents the only way left for people to survive as human beings

under harsh, suppressive rule. The characteristic of the story lies in an accumulation to a limit of the tragic sufferings of the hero and the ensuing explosive revolt.

The production of the film proceeded with relative smoothness thanks to the clarification of the important issues by Kim Jong Il. Not only in the process of working out a script but even after its shooting started did he go out of his way to visit studios and faraway shooting sites where he spent a lot of time with the artists, discussing problems related to the production with them.

It was February 19, 1970 when the shooting was making a long stride. That day it was very cold on the Paekdu Heights at the northern edge of the country, a site for location. A blizzard was raging, with unusually much snowfall. Braving such inclemency, Kim Jong Il flew to the scene by helicopter to visit those engaged in shooting the film. Smilingly, he said to his aides who accompanied him to the airport:

"How can we confine ourselves to a warm room when artists are working in a snowy district?"

His dangerous heliborne trip in defiance of piercing cold expressed his concern with the artists on the location shooting site because of the all-night snowing.

The helicopter with him aboard flew high in the air, was unable to maintain a level flight, pitching and rolling in bad weather, but managed to get to Hyesan. The suite asked him to take a short rest, but he immediately got into a car to lead the drive on a snow-covered road toward the destination, worried about the artists.

Arriving at the spot, Kim Jong Il, though tired, inspected sites of anti-Japanese revolutionary struggles, places of historic interest, and location sites. He told the accompanying local cadres to help movie workers to finish the shooting

before the thaw set in and gave a specific solution to the question of providing better conditions for the production. On the bitingly cold location site he joined the artists in the shooting, eating plain meals with them.

After a return from the Paekdu Heights, he kept himself informed of the itinerary and health of the artists on location and made sure that they were not inconvenienced at all in their work. Encouraged by his guidance and solicitude, the shooting group enthusiastically pressed ahead with the production. "The Fate of a Self-Defense Corps Man" was produced in a matter of 40 days as a masterpiece to shine brilliantly in the history of movies. In this course, the production principle which was referred to as "a speed battle" was established for the first time.

Once he started a literary film production, he focussed his efforts on it with his strong willpower until its completion. He made it a rule to complete any started work with maximum success no matter how difficult it was.

He applied the newly-established principle of "speed battle" to the production of all movies. Those works which had been left unaccomplished for long were resumed and produced as splendid pieces attracting public attention.

A feature film "The Flourishing Village" which had first failed to properly reflect the reality in the countryside was revised and completed, with the initial defects removed, to be awarded a People's Prize laureate and another feature film "A Worker's Family" which had failed to properly delineate the essence of the working class in socialist society was completed with success, both fruits of Kim Jong Il's guidance.

The original version of "A Worker's Family" was poorly organized, without much of its own distinctive idea on the theme and with no coherence in the description of the

characters and their interrelationships, though it dealt with a miner's family of 12 members.

On June 21, 1971, Kim Jong Il watched a draft film of it and commented that a proper revision could make it a fine movie, instead of criticizing it. Its ideological message, he said, should be that people must remember their class nature and that the knowledge of it alone might not prevent them from losing it, if they lacked revolutionary training. A minute view was given by him on a lucid delineation of the characters and their conflicts in a right perspective. Later, he frequently talked with scriptwriters and helped complete the scenario even by making some improvements on it personally. He often sat up all night on location and in sound rooms.

On its release, this film which had been revised as a result of Kim Jong Il's devoted guidance was received by the people with unreserved acclaim. It won a People's Prize laureate for its excellent ideological and artistic quality.

Kim Jong Il's leadership in reconstruction and innovation reached out not only to feature films but also to documentary films of great importance, scientific films, and juvenile educational films. In so doing, he had all methods of creation improved on the principle of Juche and caused innovations in all areas of film making from scenario writing, direction, shooting, fine arts, and music to editing and sound recording. Movie actors improved their acting abilities and new portrayal methods were devised, with a turn made in their performance.

All the marvellous changes and developments were results of Kim Jong Il's creative thinking and efforts. Five to six hours were normally spent talking with the scenarists per film. They were told to reveal a whole by depicting an essential part of it instead of showing a whole. In a

broiling hot open-air set, he was at great pains to enhance the realistic quality of a film in the making. In making a documentary film "A Country of Fruit," he got aboard a helicopter to direct its shooting. He said that it was necessary to capture moving objects as such and still objects as in motion and to link the motion of objects to that of a camera to create moving pictures. Unobserved, he gave guidance in the sound rooms and preview rooms.

Kim Jong Il's devoted leadership in the making of motion pictures resulted in daily innovations in their production, the greatest being the formation of revolutionary traditions in film making. The feature films completed under his instructions, "The Sea of Blood," Parts I and II (1969), "The Fate of a Self-Defense Corps Man" (1970)" "A Flower Girl" (1972) and others, became foundation stones whereupon motion pictures had to be developed, as their models in part because of their philosophical and revolutionary quality, in part because of their high realistic character and lively motions and also in part because of their original forms and approaches.

The solid groundwork done by him made it possible for Korea to produce many great films with multifarious themes, such as anti-Japanese revolutionary struggle, the Fatherland Liberation War and the realities of socialism, which formed a big constellation.

The following feature films were regarded as textbooks for the education of the masses because of their politico-ideological significance and high artistic qualities: "Five Guerrilla Brothers," Parts I-III (1968), a story about anti-Japanese revolutionary struggles, "Rolling Workers" (1972) and "Eagles on the Mountain" (1975), dealing with a heroic feat of the working class, "The Flourishing Village" (1970), "When We Pick Apples" (1971), and "A Peasant Hero"

(1975), stories on the lives of farmers, and "The Story of a Nurse" (1971) dealing with the loyalty of a member of the WPK.

Epoch-making innovations were carried out in the production of films in their politico-ideological content and form under the guidance of Kim Jong Il. In especial the motion pictures were renovated in terms of their structural and depiction methods in such a way as to match the feelings of the Korean people. The Korean movies came to have the following characteristic features: the framework of a story designed to appeal to the sentiments, high realistic quality and living acting of the actors giving a "you are there" feeling, soft, clear and vivid screen presentation and graceful and soothing background music harmonious with each scene and exuding a well-balanced traditional atmosphere.

The Korean movies were favorably received not only by the Korean people but also by other peoples of the world as real-life textbooks to give a powerful inspiration to the masses to a greater effort for the Juche cause. For instance, the feature film "A Flower Girl" which entered in the 18th World Film Festival won acclaim from the judges and the audience and was awarded a Special Prize and Special Medal not stipulated in its Rules.

All these successes were results of Kim Jong Il's dedication to the cinema revolution. His devotion knew no bounds. People around him were worried about his health. Whenever concern was expressed over his health, he said:

"Don't worry about my health. To me there is no greater joy than I feel when you produce fine films."

As a matter of fact, in those days the cinema revolution seemed to be everything for Kim Jong Il.

Section 3 A Masterpiece "Essays on the Cinema"

It is thanks to Kim Jong Il's original theory of his own making on the motion pictures that excellent films were produced one after another under his leadership, with constant advances and innovations registered.

His theory is set out in many of his writings, of which "Essays on the Cinema" (1973) is a laborious work dealing with his theory in a comprehensive way.

"Essays on the Cinema" is a voluminous writing composed of eight chapters and 47 sections, throwing systematic and theoretical light on motion pictures as a whole and other fields of literature and art. Its eight chapters are as follows: "Life and Literature," "Movies and Production," "Characters and Actors," "Pictures and Filming," "Screen and Fine Arts," "Situation and Music," "Art and Creation," and "Creation and Guidance."

Set forth in Chapter "Life and Literature" is a theory on his original communist humanics which defines literature as humanics on the basis of the Juche idea.

Secretary Kim Jong Il said:

"Humanics which we demand is literature that raises questions of Chajusong and independent human beings and creates true model men of a new age, thereby helping to remodel the whole society as required by the Juche idea.

"A presentation of human issues cropping up in man's effort to protect his political Chajusong and add luster to it is meant in literature by the raising of questions of Chajusong and independent human beings. Creating typical men of a new era means presenting a portrayal of those who live, work and struggle as masters of the revolution and con-

struction ....

"Only by raising issues on man's Chajusong and producing a Juche-established portrayal of man can literature be of effective use in making truly communist men and carrying out reforms in all the areas of the economy, culture, ideology and morals in a manner required by the Juche idea."

This proposition shows the essential characteristic of the communist humanics as newly advanced in detail by Kim Jong Il. Its characteristic lies before anything else in raising the questions of man's Chajusong and independent men.

In depicting man and his life, literature is faced with the fundamental issue – what is a matter of social significance and what man is to be depicted? Of course, literature was previously called humanics but in a different sense. It was so called in a mere sense of literature's concern with human lives, namely, in a general sense that it should deal with man as a totality of social relations and put him at the center of depiction, because in those days there was no scientific clarification of human nature.

The first scientific exposition of the nature of man as a social being was provided by the immortal Juche idea. A key was given to literature's essential question, that is, a key to the question of what man is to be depicted as the primary duty of literature, was given when the Juche idea revealed the nature of people as independent, creative and conscious beings for the first time in history.

The issues relating to man's Chajusong and independent man are, in the final analysis, questions of his political Chajusong, those raised in man's endeavors to safeguard and give free rein to it. Subsequently, the communist humanics was able to advance as literature's fundamental question the preservation of the Chajusong of man as an

independent being and as the subject of history, not any vaguely defined man in general.

Kim Jong Il set out the principled requirements of humanics on the basis of its essential characteristic feature as described above. He said that one of fundamental requirements was to raise the question of people's political integrity:

"In any given literary work the subject must always be human issues with primary attention paid to the political life of people, and solutions must be found to them."

Contained in this proposition of his is the need to portray human lives with primary stress on man's political integrity among his several attributes. Man is a social being and his worth as such is to be found not in physical life but in political life. The most lofty and most beautiful is the moral character of those who value dedication to the revolutionary cause while safeguarding their socio-political integrity, those devoted to the cause of a happy future for the masses of people.

Another requirement propounded in the theory on the communist view of human beings is to deal with the popular masses such as workers and farmers as the main subjects and draw new communist men born of the people as models.

Besides, set forth in Kim Jong Il's theory on the view of man is a specific way of creating models of independent human beings. With his communist humanistic theory clearly expounded, literature became able to delineate typical men of the era of independence and their models and portray them vividly with a highly realistic touch in order to speed the revolutionary cause of Juche.

Also set out in the historic writing "Essays on the Cinema" is a famous theory on *chongja* (the seed), which is

a component part of the essence of his theory on literature and art practice.

Comparing a literary work to a living organism, Kim Jong Il observed, it has a central core of life which becomes a key factor in determining the given work's content, conditioning its depiction and supporting its life. He continued:

"*Chongja* in literature and art is the kernel of any given work and the ideological pith of life which comprises the underlying subject its author wants to discuss and which is soil for elements of depiction to strike their roots in.

"The life to be drawn in the work must have certain human issues. The author takes in only the lives with urgent and significant questions, from his own class stand and from his ideological viewpoint, instead of extracting everything from the reality. *Chongja* is a seed of life, an ideological core, which the author has found in his quest of human issues in life.

"*Chongja* is the basis and kernel of a given work which unifies subject, theme and ideology in an organic whole."

In his theory on *chongja*, Kim Jong Il proved scientifically that the subject of a work becomes the soil for *chongja* to grow, that the theme is determined and regulated by *chongja* and that an ideology springs from *chongja*. He made clear the essence of *chongja*, and, on this basis, gave details of *chongja's* functions, and principles and the way of properly grasping it. This theory came to provide a guarantee that an ideological kernel of life comprising significant human issues and presenting a realistic aspect of life should be properly selected and given artistic treatment in such a way as to produce an excellent work to go with the requirements of the revolution and aspirations of the working masses.

In addition to presenting theories on the communist humanics and *chongja,* Kim Jong Il raised important theoretical questions related to the requirements of the communist humanics. Among them are theories on the following: depiction of the process of people establishing a world outlook, composition of a work with all its depiction means concentrated on the development of *chongja,* the theory that philosophical depth, not the number of pages, determines the status of a work as a masterpiece, and setting and settling conflicts in a way fit for the requirements of a revolutionary struggle. All these theories are for creative practice fully explaining the principles of creation.

His historic work gives full minute particulars of a new theory on a film production revolution intended to make Juche-oriented motion pictures. The production revolution, he said, must involve the replacement of the bourgeois and dogmatist production system left over from the old exploiter society with a Juche-motivated production system and method required by the Juche era and desired by the working masses.

"A Juche-oriented production system is one of our style which calls for a unified conduct of all the aspects of production activities giving priority to work with people, that is, political work with those engaged in making a film, with the producer as commander of a production team."

This statement clarifies the essential contents of a new Juche-oriented production system. "It is because of the characteristic of production," Kim Jong Il stated, "that the producer ought to be responsible for a unified control of a production team." The cinema is a general art, which causes the producer to display seasoned leadership in making a film into a piece with a coherent portrayal. And only by bringing into full play the collective spirit with the producer

at the center, it is possible to eradicate the old society's paternalistic and bureaucratic tendency and put in its place a production system and method congenial to the nature of socialist society.

The principle of the Juche-motivated production system is to carry out work with people, political work with production team members on a priority basis. The production system to which work with people is of basic importance accords with the true nature of movie-making and production. It enables the producer to increase his leadership and perform production activities and the job of establishing a revolutionary life style at the same time.

The theory set forth by Kim Jong Il on a Juche-oriented production system is a new and unique one which leads the production team to firmly rally on a basis of the Juche idea and which makes it possible to make the most of its staff members' creative initiative, while enabling the producer to extend his guidance in their work and life and set in motion never-ending innovations therein.

Chapter "Characters and Actors" is devoted to the definition of the position and role of the actors as stars in their films and to the exposition of an original theory on problems raised in connection with an acting system and method. He says:

"In the motion pictures actors are direct and independent builders of human characters. But for them, it would be impossible to create human characters in the cinema and therefore to complete a portrayal on the screen.

"Even in case a commendable human character and a worthwhile life are presented in a continuity, it is sometimes possible to do justice to them and sometimes not, depending on the acting of the actor presenting them on the screen. The true actor enriches and expands life through

the depiction of a given work by means of his own ideology, feeling and experience in life, creative imagination and talent. The actor with a good knowledge of creation ripens the premature situation set by the author, finds what has been passed over by him and completes its portrayal.

"The images of human beings as shaped by the actors are far more vivid than those described in words or drawn in lines and colors and far more tangible than expressed in melodies or rhythms. No other arts can present human beings in real life so vividly as actors."

Expounded in this theory on the acting art is the noble status of actors as direct and independent creators of human character.

Kim Jong Il commented that actors, being creators, must be proud of their positive participation, not passive or subservient, in creative work conducive to a social transformation, and that, to this end, they should have a revolutionary world view wherewith to approach both society and nature in a scientific manner and recreate human character in a highly realistic way.

Among the characters in motion pictures and theatrical works portraying lives with a realistic touch no one can be found that was created without any analysis and evaluation by the actor's world view or apart from his conscious artistic creative process. The moral and mental qualities of a character presented by the actor are images produced by him on the basis of his view of man, as all the characters in any given artistic production are images brought into being by its author on the basis of his concept of man.

Only when equipped with a revolutionary world outlook can the actor solve all the ideological and aesthetic problems standing in the way of the understanding and depiction of the character he is going to play and thereby

present a most typical character.

In his essays Kim Jong Il brought to light the invalidity of the theory on "subconsciousness"-type artistic creation, which denies the role of the actor's world outlook. Proponents of the theory argue that the conscious playing by the actor does not constantly work on the whole process of an artistic presentation but is needed only for the employment of "psychological technique" to awaken "subconsciousness," and that it becomes useless once "subconsciousness" is awakened and "organic spontaneous nature" is at work. According to them, "organic spontaneous nature," which has been infused with life by "subconsciousness" and encouraged by "inspiration," creates images of persons of its own accord. Therefore, they conclude that images are created by organic spontaneous nature, not by the actor himself who is a mere tool or instrument at its command.

This view was regarded by Kim Jong Il as identical with the idealistic argument that instinct is the driving factor in man's social practical activities. The creative process of the actor, he stated, is controlled and determined in all its action by his ideology and consciousness, which only enable him to perform his creative conduct purposefully and correct its process when and where necessary. "Subconsciousness," he argued, is no match for the complicated and difficult job of creating the images of living men.

Furthermore, criticizing the baseless view of the actor's creative talent and execution system as natural and inborn, Kim Jong Il defined it as a social product of his conscious practical activities.

This part of his writing completely denies the unscientific theory on performance creation as of no value and offers a creative theory on the linkage of reason and emo-

tion in acting and on actual experience and its artistic expression.

A thoroughly Juche-inspired theoretical guideline is expounded to wipe out naturalistic and formalistic tendencies to create a new concept of the actor, a new acting system and method meeting the requirements of the Juche era, with the actor installed in an honorable place as a creator.

Also expounded in his laborious work is a deep presentation theory on the makeup of movie actors as well as theories on shooting designed to present man and his life visually on the screen in a sequence of lively motion, film art based on the Korean way, and creation of motion-picture music with distinctive melodies given to words with much meaning.

This voluminous laborious work of Kim Jong Il's systematizes in a comprehensive way the theoretical achievements made in the process of the cinema revolution, and deals with and provides scientific and revolutionary answers to all the questions raised in the production of motion pictures in a way wanted by the revolution and favored by the times.

Though it concerns cinema art, this excellent work goes beyond this scope. Besides the theories on motion-picture production, the work contains theories on the creation and development of literature and art in general and those of importance to the progress of philosophy and other social sciences. What should be stressed is the fact that this work shows high scientific and theoretical levels and is highly applicable because his rich experience accumulated in the difficult process of pioneering the advance of the cinema is generalized and his theories are verified in practice.

Kim Jong Il's writing "Essays on the Cinema" presents

an undying banner to lead the creation and development of literature and art in the Juche era as it is an encyclopedia on literature and art which has developed the Juche-oriented theory of President Kim Il Sung on literature and art, systematizing the theories on the motion pictures and on literature and art in an integrated way.

The era of Juche, a new age in the development of history, has raised a host of complex issues before the working-class literature and art, necessitating new theories for their solution in practice. "Essays on the Cinema" has opened a new frontier for Juche-motivated literature and art by supplying scientific solutions to a great many theoretical and practical questions in literary and art creation through a full elucidation of the fundamental stand and line, and principles of creation to be adhered to by the working-class party and people in the building of socialist and communist literature and art. Thus a new and higher plane was attained by the working-class theory on literature and art.

The work, by presenting a comprehensive picture of the objectives and tasks of literary revolution urgently needed in Korea and specific ways of achieving them, provides a sure guarantee for the victory in the revolution, and also an ideological and theoretical backing for the arrival of a heyday of literature and art and their lasting development. With its creative and revolutionary content "Essays on the Cinema" delivered a telling blow at bourgeois literature and art and opportunistic literary trends leading people to decadence and defined the world significance and position of literature and art developing in Korea. In this way Kim Jong Il was recognized as an outstanding authority on revolutionary literature and art.

Section 4 Echoes of the Opera Revolution

One day in early March 1971, Kim Jong Il said to activists in the fields of literature and art that as a revolution had been carried out in the cinema, a revolution should be launched in the opera to defeat the old things. He said as follows:

"The opera revolution should begin with the immortal classic piece 'The Sea of Blood,' as in the case of the cinema."

Kim Jong Il, who had unveiled a policy of creating new revolutionary operas, guided the production of librettos on several occasions thereafter. On June 28, the same year, he handed a completed libretto for "The Sea of Blood" to the artists, instructing them to perform a fine opera.

At the time when the production of the revolutionary opera "The Sea of Blood" was begun, its libretto composers and artists, though immensely excited at a new prospect, had little dreamt that it would elicit worldwide acclamation. Yet only Kim Jong Il, initiator of the new opera revolution, was sure of it.

The opera, a stage drama in which music is the dominant element, was born in ancient times and had seen its best days in post-Renaissance Europe in the 18th-19th centuries. Afterward, it made no progress, remaining what it had been long before, giving rise to a view that the long-standing forms were their typical models of the opera. In this way, the concept of the opera had been fixed and came to be viewed as an unchangeable traditional approach.

The traditional European operas, for the most part, dealt with pleasure-seeking court life or such a life in aristo-

cratic society, and their leading characters were mostly feudal monarchs, aristocrats, great men, or legendary figures, telling of their pleasure-seeking or addiction to extravagance or love affairs. The old operas were not only banal in content but also too formalistic for the common people to understand and were understood only by experts. It was self-evident that such old operas could by no means satisfy the ideology, feelings and aesthetic ideal of people in our era.

Kim Jong Il judged that the existing operas should be innovated and made revolutionary ones to serve social progress and meet the popular requirements and that it was possible to do so. A program was organized by him to create new operas. Finally a drive was launched to effect a radical reform in our operas with a libretto for "The Sea of Blood" as a new form of opera.

The play "The Sea of Blood" which was authored and staged by President Kim Il Sung during the period of anti-Japanese revolutionary struggles is a story of an ordinary mother in a farm village, who is widowed in the sea of blood resulting from a slaughter carried out by Japanese imperialism. The story gives a vivid account of how the mother, realizing the truth of struggle through ordeals, rises in a revolutionary struggle. With her three children to feed, the heroine has a hard time of it under the oppressive rule of Japanese imperialism. The elder son Won Nam joins the Anti-Japanese Guerrilla Army in his early years, and the only daughter Gap Sun and the younger son Ul Nam are gradually awakened to the cause of revolution. The mother learns the truth of revolution, first under the influence of her husband and children and then educated by an anti-Japanese guerrilla political worker. One day, the younger son Ul Nam is cruelly murdered by the enemy while trying

to save the political worker being pursued by a Japanese garrison troop. Firming up her will to resist in the depth of despair, the heroine indignantly rises, organizes a women's association, goes among workers and gets explosives. After remarkable activities, she leads a popular uprising in support of an attack on the county seat by the Guerrilla Army and joins it. On the joyful day of liberation of the county seat, the heroine, speaking to the masses of the truth she has learned, makes an enthusiastic appeal to them to rise for the revolution.

This masterpiece tells in an artistic way through her growth in stature as a revolutionary the idea that where there is oppression, there is popular resistance and that making revolution is the only way for the oppressed to survive.

Kim Jong Il thought that this masterpiece in the form of an opera would make a model of new opera to satisfy the ideological and aesthetic requirements of the present-day people.

The operas, he was convinced, should not only reflect the lives of independence-seeking people, not the lives of peers but also have a form common and popular enough for the people to understand, not the outdated one intended for appreciation by experts.

Kim Jong Il said to the libretto composers:

"A revolutionary opera should be revolutionary not only in content but also in form."

Kim Jong Il's efforts to reform the form of operas were concentrated on arranging all the songs in stanzas. Introduction of stanzaic songs meant abandonment of arias, ariosos and recitatives, the long-standing main types of singing for the operas, in favor of popular and graceful songs in stanzas. The old recitatives were prosaic in words and fol-

lowed normal conversational intonations with several syllables put to one note and long words to a simple melody, which often obstructed a smooth flow of songs, arousing only poor musical emotion. Arias are difficult to sing, requiring unreasonable vocalistic skill and exaggerated technique, and were only intended for the professionals, in many cases expressing recitative-repressed feelings in high tones.

On the contrary, stanzaic songs are plain-worded, repeat musically-completed notes and take a popular song-style unfolding feelings in a smooth manner. This form does well convey emotions in the spiritual life of men, delineate the character of people in various ways with rich expressive power and communicate the thought of the work in depth and width. Moreover, it can utilize the dramatic nature of the song's flow and deepen it in accordance with situations.

The introduction into operas of "*pangchang*" (offstage singing) is a new invention credited to Kim Jong Il. It comprises offstage solos, duets, and choruses, not included in the cast of the opera, which add to the richness and depth of the content of the work. It is effective for making the presentation more vivid and artistic.

In the previous operas an orchestra alone is available for offstage presentation of the inner world of the leading characters, and therefore, characters speak to each other in recitatives and arias or soliloquize while acting, to express their personalities, with songs explaining the affairs and the situation proceeding in parallel with the development of the play.

Pangchang, designed to overcome such an unreasonable form, while independently responding to the stage, is an excellent form which allows the characters to act freely on

the stage and the stage to change freely and presents a profound musical world, by linking in a three-dimensional way the inner world of the characters, their action, dances and intervals.

This discovery of the elements of representation by Kim Jong Il is not limited to one area. He invented the idea of introducing dancing as an indispensable means of creating images of life. In the previous operas dances were of use only for creating an atmosphere. This time, however, dancing was viewed as serving to clarify the theme of the drama and a factor in dramaturgy for enriching an opera presentation in a colorful way.

Further, Kim Jong Il made the stage art three-dimensional and switched to a flow system. In other words, the new approach is to image in a realistic touch the lives and environments of the characters, elevate the ideological and artistic levels of the work and make the flow of the drama coherent, constantly arousing the audience's emotions without any interruption.

The other fresh means of presentation proposed by him include use of original, distinct tunes agreeable to the popular sentiments and based on the national feelings of Koreans and introduction of an orchestra in such a way as to supplement songs, do operatic justice to the dialogue, link changing scenes and perform many other diverse functions.

The discovery of new content and form for operas was a fruit of the tireless research of Kim Jong Il who had a keen eye for innovations. A commitment to a conventional idea leads one to regard it as something absolute, making it impossible for one to make any further progress, let alone search for a new innovation. As a matter of fact, it takes unimaginable difficulties to attempt any change in an artist-

ic form like the opera fossilized over a long period.

Yet, Kim Jong Il held aloft the banner of innovations. The innovations did not mean any relative improvements or any smooth change easy to make. He sought for possibility of renovation where a change was generally thought impossible, and a radical transformation was achieved by him in spite of an unfavorable situation where long-standing conventions and ideas persisted. His reform was far from plain sailing. The reform was to come only on the basis of both his gifted talent for literature and art and his knowledge of the world's culture and through his determined effort for a new discovery. It was a discovery worthy of the name and a creation in the literal sense of the word.

While solving lots of perplexing and hard issues, Kim Jong Il gave well-considered advice on the specific process of producing operas. At first the artists did not have a good idea of his plan for reform and failed to compose stanzaic songs as a basic means of the opera. Unable to go beyond the long-established pattern, their works left some marks of unmusical recitatives.

Scene 4 of the revolutionary opera "The Sea of Blood" contains a scene in which the mother, the protagonist, comes across the mother of Gyong Chol on her way to a mining area in order to get explosives. The latter, once a resident of the former's village, is having a hard time in an alien land, after driven out of her home village. On meeting with her, Gyong Chol's mother sings as the draft text goes:

"The nation ruined, I am homeless.
My Gyong Chol was slain by the Japanese troops.
The Japanese troops hung from a tree
Gyong Chol in my presence,
Drew and planted their military swords

Into his body in as many as 19 places.
A thought of it breaks my heart."

These words are an example of how the songwriters failed to fully understand Kim Jong Il's plan to have all the songs rendered in stanzas. In this instance, only main parts were written in stanzas and the rest were in recitatives. How persistent a convention was! Kim Jong Il had a good laughter at the words and said that the important parts of the text should be in songs, and that this part should be changed into stanzaic ones.

The words for a recitative were put into stanzas under his instructions as follows:

"I thought you had returned home,
But you are still in this alien land.
The hardship that marks your face
Torments my heart.

I could walk home in just three days,
But it has been ten long years.
The Japanese troops bayoneted to death
My only son, my hope and joy."

The song, initially written in one stanza, was rewritten in two stanzas. A fine piece of music was composed for the song, which both the mother, the heroine and the mother of Gyong Chol are to sing alternately in order to add to the operatic effect and enhance the dramatic character of the opera.

The artists were led to correct from time to time their defects: they inherited the arioso elements of the established operas. In addition to the application of the principle

of putting all the songs to stanzas, his creative wisdom was fully displayed in the introduction of *pangchang*. The good case in point is the use of beautiful *pangchang* for a description of the heroine, the mother, learning Korean letters in Scene II of the revolutionary opera "The Sea of Blood."

The draft libretto showed the mother and her son learning letters singing to each other. The writers thought that to be the most effective way. After seeing this scene, Kim Jong Il concluded that *pangchang* was the fittest for the scene and told the feeling of the learning mother should be expressed with a meditative and lyrical *pangchang*. Thus a lyrical *pangchang* was introduced into the scene.

"The mother's voice echoes through the dark sky;
The sleepless night is lit by a flood of stars.
Nourishing the flower bud in her heart,
She pictures a new and joyful world.
The mother who has known such a bitter life
Learns one, then another letter this night."

This *pangchang* with an echoing chorus leads the lyrical scene of learning to a climax. The otherwise obscure scene stands out as an impressive scene characteristic of a fine opera, albeit without any piece spoken by the heroine, the mother.

Deviations committed by the libretto writers were not a few. Where recitatives were rectified, arias cropped up, and where arias were restrained, the writers showed a poor understanding of *pangchang*. All this showed that they, unable to get rid of the influence of the old operas, repeated their accustomed forms. Only when the songs of operas, further refined with splendid music, began to prove highly effective as depiction means, as they followed the advice

of Kim Jong Il, did they come to understand deeply the original virtue of stanzaic songs. They were awakened to the astonishing effect of stanzaic songs only when great *pang-chang* was produced to accompany the climax of the inner world of characters and the dramatic situation.

With the completion of the revolutionary opera "The Sea of Blood," a new type of operas called "Sea of Blood"-type operas was established by Kim Jong Il. After that, his renovationist and creative gift was shown in guiding the production of an opera version of an immortal piece, "A Flower Girl."

"A Flower Girl" is a work exposing the heartlessness of the exploiter society and telling of the need to achieve liberation with one's effort through the tragic history of the family of heroine Koppuni, who experiences all sorts of misfortunes and sufferings, left at the mercy of the Japanese imperialists and their puppet landlords, both relentless exploiters.

One day in November 1972, work was under way to adapt the masterpiece to an opera.

That day Kim Jong Il was giving on-the-spot counselling, following the development of the opera. He ordered the work suspended when it reached a scene of a moonlit night. In the scene in question the heroine Koppuni goes to town to sell flowers in order to buy medicine for her mother but is whipped on false charge of theft, and learning by chance that she is going to be sold into bondage by the scheming landlord, she cries bitterly to the moon in the sky and plods her way home with a heavy heart. The artists believed that they had presented the scene well. Therefore, they were totally perplexed when Kim Jong Il signaled N.G.

Raising his hand and with a meaningful smile, he said that the scene should be made worth seeing because of its

philosophical content. The artists took pains to find in it a new meaning which could make the scene more moving, as they were instructed. Yet, they could not come out with any more creative alternative idea because of their preoccupation with the pathetic lyrical moonlit night.

Several days later, Kim Jong Il, informed of the difficulty the artists were having presenting the scene as instructed, visited the spot of production. Sitting together with them, he was in deep thought for a while. He sometimes rubbed out the just-lit cigarette and sometimes tapped the table with one of his fingers. Yet, as if not satisfied with an idea which occurred to him, he lit one cigarette after another. That day, finally he found out in the moonlit night a profound meaning that none else could fathom: the same moon hangs unchanged in the moonlit scene, but in this world of contradictions it is viewed with different feelings and has different meanings depending on those who look at it. According to this idea, he told everything should be changed: words, music, dances, stage art and acting.

"On the petals dewdrops glisten.
Is it there that my tears flow?
The moon is bright in the sky,
But I know not where to go in this dark world.

"One moon shines up in the sky,
But different people gaze upon it.
Some are happy to see the moon,
While others grow melancholy."

As her song of sorrows tells, Koppuni finds her future all dark, with no one in the bloody world to depend on or turn to for appeal. The shining moon and gem-like stars

above her are all depressing to the girl, who is on her way home, at a loss what to do. However, the powerful and wealthy leisured-class people are steeped in the sweet pleasures of life almost every night, enjoying the moonlight. The two contradicting worlds should not be depicted as a mere moonlight night.

Kim Jong Il who was aware of this point with his penetrating insight laid bare the exploiter society's irrationality in the scene in question.

Out of enthusiasm for creation, he spent all his time with the artists throughout the whole process from the first stage of writing a libretto and composing music to the final stage of completing the stage scenes. His advice covered all the areas such as musical composition, choreography, production, acting, dancing, stage art and lighting. When a revolutionary opera "The Fate of a Self-Defense Corps Man" was produced, he listened to no less than a total of 10,164 tunes, of which 39 were selected. He examined thousands of original pictures one by one to pick up those to be used for the backdrop of the stage. In countless cases, he concentrated all his mind on each lyric line, picture and color tone in search of the right one. "Sea of Blood"-type operas produced with his wisdom and ebullient enthusiasm turned out to be masterpieces of lasting value.

Kim Jong Il's mental attributes – a tremendous enthusiasm for new things, an exacting demand, a spirit of inquiry for a perfection – cannot but be defined as hallmarks and gifts of a great creator.

He said to artists who were so tired as to plant themselves down while working on an opera:

"Take a little rest. I'll think .... Have confidence in yourselves. Take heart.... All these things will add glory to one page of history in the future."

Consoled and encouraged by him, the artists gained courage and went on with their creative activities. As he predicted, a new opera revolution was carried out and with it came the promised day to add a glorious page to history and that in a short span of time.

Following the completion of "The Sea of Blood," which marked the starting point of the revolutionary operas, Kim Jong Il turned out in a few years a series of "Sea of Blood"-type revolutionary operas in succession, such as "A Flower Girl," "Tell the Story, Forest!" "The Song of Mt. Kumgang," "A True Daughter of the Party," and "The Fate of a Self-Defense Corps Man."

In view of the fact that it took several or dozens of years to make an opera abroad, a historic transformation was brought about to take the opera world by surprise – grand revolutionary operas of a new type were brought out in such a brief span of time.

Art theaters in Pyongyang and other cities were packed to capacity as never before as "Sea of Blood"-type revolutionary operas were staged one after another. It was the first time in many years since their construction as theaters that they drew such large audiences. The audiences were fascinated by the ineffable beauty of the operas and moved to laughter and tears, becoming one with the principal players as they saw through the new operas the epic struggles from the dark past of oppression to the present-day paradise, helpless sufferers becoming fighters and heroes.

Korean art quickly earned an international reputation and the art of Juche Korea confidently made its way onto the world stage. Going abroad, Korea's "Sea of Blood"-type operas gave a far-reaching impact on the world. The major cities of Europe which had long boasted of their flourishing arts were captivated by the spectacles presented by the "Sea

of Blood"-type operas. A new wind in operas rose in Korea in the East. The world felt that the age of European art's movement to Asia had ended, heralding an era of flow of Oriental Korean art to the world.

Mr. Gustav Schwartz, an Austrian with a Ph.D. on economics had this to say:

"It is said that Austria's Vienna is the center of European music and that Italy is the cradle of European operas. Whatsoever born there is believed to be all of the highest quality and the best. On watching Korean art and in particular the revolutionary operas of Korea, people will instantly realize that their fixed ideas are extremely outdated.

"I must say that the revolutionary operas of Korea which depict human beings in a dignified manner, directly tell that revolution is law-governed, and make art plain and sublime enough to be appreciated are absolutely representative works of new art which has boldly overcome the old traditions.

"... particularly the high artistic quality of the operas leaves a life-long impression. Singing, acting, orchestration, dancing, sets, and fine arts have brought into full flowering the splendid gifts found nowhere else ...."

The world community enthusiastically acclaimed the Korean operas as "a culmination of art suddenly achieved in the world's opera history," "a completed, refined and outstanding model of opera art," and said unanimously "it should be said from now on that all roads lead to Pyongyang, though they once led to Rome."

Amid all these stormy cheers and applause, the name, Kim Jong Il, a great authority on art, resounded as a synonym for glory.

Section 5 The Dear Name

Kim Jong Il, who set upon a literary and art revolution in order to renovate the Party ideological work and bent all his energy upon it, scored a great many achievements in the process.

The sight of him making devoted efforts for the literary revolution virtually taking little sleep and rest was engraved on the minds of people together with his brilliant deeds, which in turn generated a great reverence and affection for him.

Kim Jong Il took steps to sweep away the revisionist and flunkeyist abuses of literature and art by the anti-Party, counter-revolutionary factionalists and to develop them on the basis of the things Korean, to make them serve the interests of the Korean people and insure the victory of the Korean revolution, and thus defended and added luster to the Juche-oriented idea of President Kim Il Sung on literature and art. This was a fundamental issue for the victory of the policy of the WPK on literature and art, on which all successes depended. Kim Jong Il was deeply familiar with the Juche-oriented aesthetic idea of President Kim Il Sung, exhibited his extraordinary faculties in searching for a new theory on practice needed to carry it out, and built a flower garden of art in our country. His effort to defend the President's idea on literature and art bore fine fruits particularly through an unswerving struggle to guard and develop the literary and art traditions established by the President during the anti-Japanese revolutionary struggle. A series of measures were taken by him to produce films

first, then operas and novels based on the immortal classic masterpieces dating back to the anti-Japanese revolutionary struggle, and pieces of advice were offered to encourage continuous innovations. What was important was the successful defense and development of the revolutionary traditions to be inherited by Juche-oriented literature and art. Sustained by the revolutionary traditions deeply rooted in the ground, the Juche-motivated literature and art came to possess immortal vitality, rise to great heights and bear fruits.

The literature and art revolution represented a process of Kim Jong Il's bringing President Kim Il Sung's idea on literature and art to efflorescence and carrying Juche-oriented literature and art to victory.

The present century has seen the birth of Korean literature and art reflecting the requirements of our times in which the Juche idea of the era of independence is reaching out in all directions, becoming a mainstay of people's spiritual life. Korean literature and art paved the way for a new frontier untrodden by any past literature and art. You will find there a review of the bygone days and lives, lessons from the things which should never be repeated by the people fettered for centuries, and a broad avenue for the people who dragged along a steep and thorny path sometimes lost in a maze, to reach an ideal society for mankind.

People saw well-done portraits of ideal men with the most beautiful personality and excellent examples of conduct in the Juche-motivated literature and art. In a bid to emulate and follow the examples of leading characters in the works, they organized "Sea of Blood" and "Flower Girl" guards, named after the works and started innovations in socialist construction. Day after day, leading characters in the works of art became real in each factory and each

workshop.

Korean literature and art exerted a global influence as a fine model of the popular and revolutionary type worthy of the Juche era, encouraging the audience. Everything of Korean literature and art with the strong influence to inspire people to defend their Chajusong and to take the path of revolution and with graceful, noble and highly refined depictions was fresh and marvelous to the audience.

Those in the world fascinated by Korean literature and art unanimously acclaimed, "Korean literature and art are a philosophy on real man, real happiness and real ideal," "Korean literature and art are a school perfect in content and technique," and "Korean literature and art are a great march of class liberation and popular emancipation and a banner of human ideals."

Those who aspired after and were groping for real literature and art for mankind found their answer and are seeking a prospect for their development in Korean literature and art.

A Japanese music commentator Yamane Ginji had this to say:

"The Juche-motivated and original literature and art provide a right compass to indicate a new direction to be followed by literature and art today at a time when there is an urgent quest and need for it in capitalist countries as well as in socialist countries."

While praising Korea's Juche-oriented literature and art, they were eager to know how the astonishing blooming of literature and art had been brought about in Korea. When they understood the reason, they said as follows as if they had discovered something of utmost value in this world:

"Behind great art there is always a great man, a great philosopher, a great statesman, and a great aesthetician. I

wanted to know who was the great leader. At last today, I have recognized the great man, the great leader. Korean art clearly tells the peoples of the world how to create real art, while leading the 20th-century art, because it is led by the two outstanding leaders – the respected President Kim Il Sung and the dear leader Secretary Kim Jong Il."

Korean writers and artists were moved more than anyone in the world by his remarkable services when people praised the shining achievements of Secretary Kim Jong Il in reference to the marvellous fructification of Korean literature and art. In those proud days they learned revolutionary art and grew into masters of creation under the guidance of Kim Jong Il. They could not forget the days when he organized dancing contests and other category-by-category and theater-by-theater competitions and combined contests, newly set up specialized art schools and colleges and trained new actors and stars.

The writers and artists could neither repress their deep emotion nor keep tears of joy from their eyes, thinking of Kim Jong Il, whenever they were showered with stormy cheers and applause for their artistic success.

As a matter of fact, the love and care of Kim Jong Il for all of them were the loftiest that a teacher could give his pupils.

The actress who played the heroine in the revolutionary opera "A True Daughter of the Party" was a new face wanting in idea and skill. Kim Jong Il instilled into her mind a philosophy that inexperienced actors and artists had to become fighters themselves if they were to portray fighters. Great efforts were made by him to train her as a member of the Workers' Party of Korea, a revolutionary, and thrust her to a summit of creation to be praised by the public.

An actress who was commended for her role as the

heroine of a motion picture, writes, looking back on the bygone days:

"Secretary Kim Jong Il knew me better than I and was worried about my future more than I. My husband is a producer who has worked with actors and actresses for scores of years. He told me to quit the film career. For he saw no possibility of my future success as an actress. I felt sad and bitter. I thought it could not be helped because of my poor acting. Yet Secretary Kim Jong Il discovered in me and patiently cultivated, a quality which I had been unaware of and which my husband failed to realize. But for his teachings I would have disappeared from the screen for good."

As the saying goes, "A true teacher makes a man," Kim Jong Il is the very teacher who has produced so many artists.

It was he that had personally read manuscripts of a young man fresh from college and reared him into an able writer. It was he that brought up a daughter of a beggar-like wanderer as a prominent musician and gave her the highest-quality instruments. When an aged author of many full-length novels committed a major mistake in writing, Kim Jong Il was grieved as much as the writer himself. He continued to comfort and encourage the veteran novelist to write a great work. He was always worried when someone in the production team fell sick, and sent valuable medicine to him.

One day in May 1969, Kim Jong Il received a report that a film producer was in a critical condition with an incurable disease. He hurried to the hospital where the producer already lay unconscious. In the sickroom his wife, looking at her dying husband, called his name and rocked him again and again, saying, "The person you wanted to see so much has come here," and his children cried. "Daddy!

Daddy!" but the patient did not make any response at all. Kim Jong Il, with a clouded face, grasped the patient's hands. His body seemed to be becoming fast cold. How could such a thing be possible? Shaking the dying producer's hands, he cried sobbing, "Don't you see me? ... Did you forget me?"

At that moment, the patient in a state of coma suddenly opened his eyes and recognized Kim Jong Il, with tears in his eyes. It was his last expression of gratitude to Kim Jong Il, the benefactor whom the patient could not forget under any circumstances. Kim Jong Il called his name again, as if to drive back the death that was approaching him. All the people present were moved to tears at the sight of his love for the patient, which was too strong to believe his imminent death while seeing a fighter breathing his last.

The writers and artists were eager to be always with Kim Jong Il. He was the person that in the process of the literary revolution showed the authors and artists their ideal way, made them understand the secrets of the advancing revolution one by one and trained them into engineers of the human mind of the Juche era and into a vanguard contingent of the Party.

It was Kim Jong Il that set out on the tortuous march of the literary revolution with the writers and artists and greeted the new morning of successful creation together with them. He always found his way into the hearts and minds of the writers and artists, sharing joys and sorrows with them. Thus deep sentiments of adoration for him were aroused in their minds before they were aware of it. Though nobody knew when and who composed it, a song began to be sung by the writers and artists, calling Kim Jong Il "the dear Comrade leader."

"In the morning when the sky is aglow
We think of your kindly smile.
In the quiet night when the stars shine in the sky
We long for your warm love.

Far off as we are from your warm heart
Our hearts brim over with longing for you.
Anytime anywhere, deep down in our heart
We picture you in our minds.
....
We swear to our dear leader
Pursuing the will of the great President.
However violent the rain, wind or blizzard,
We pledge our loyalty generation after generation."

This song became popular among the writers and artists and since then they came to entertain a deep belief that they would be able to do anything as long as they were under the guidance of Kim Jong Il. Even the gray-haired artists and veteran masters came to regard him as their teacher.

The honorific term of address "dear Comrade leader" in reference to Kim Jong Il became a spontaneous and sincere one used by the writers and artists who were reborn as Juche-motivated ones, thanks to him. Compressed into these words are their great pride in living with him and their resolve to follow him.

The honorific term of respect and trust, "dear Comrade leader," gradually spread among the masses of people as his guidance for transformation widened in scope.

Section 6 Endearing Friend

Kim Jong Il's fame spread widely among the people with each passing day. Public attention was focussed on him and his name was on the lips of people everywhere. Rumors circulated that the most vexing issue could be resolved with ease under his guidance. Viewing the revolutionary operas and films, people talked about Kim Jong Il's brilliant intelligence and agreed that he who broke up virgin soil and built a flower garden of art was a true leader of the human mind. Such talk gladdened and brightened the hearts of people and aroused adoration for him.

As their adoration grew for Kim Jong Il, the people eagerly wanted to see him. They imagined his figure and his voice.

It was by no means difficult to meet him because he was always among the people. It was quite possible to see him in any place full of life and energy, be it in town or countryside, or in a workshop or a theater. Yet, he was so modest and so friendly that people met him without recognizing him.

It was a cold winter morning. A woman with her sick child on her back was hurrying on her way along a high road leading to Pyongsong, the capital of South Pyongan Province. She was on her way to the provincial hospital. It was a short trip by train to the capital, but she missed the train because she didn't leave home early enough. So she had to walk all the way.

With a raging blizzard obstructing her walk and with her child having a high fever, her anxiety grew. There was a lot of wheeled traffic on the road and she often stepped

aside from speeding cars. Then, the sound of a car coming from behind made her turn back. There were three or four cars running past. The leading car stopped a little ahead of her and a young cadre opened a car window, saying, "Madame."

Thinking that he was asking his way, the woman went near the car.

The young official she felt that she had met somewhere said with a gentle smile:

"Madame, where are you going with a child on the back on such a cold day?"

Hearing her reply that she was on her way to Pyongsong, he told her to have a ride in his car. The shy woman hesitated. He took her hand and led her into the car, saying:

"How can you walk with a child on the back on such a cold day? Don't hesitate to get into the car, please."

Encouraged by this open-hearted man, she got into the car and sat next to him.

After the car began to run, he was in deep thought for a while, and asked in a worried voice:

"Do you always walk to Pyongsong when you have to go there?"

"No, I go by train. Today I missed the train."

The mother replied, and he asked again whether she had any inconvenience travelling by train. Her denial put him at ease and brightened him. Learning that her sick child was being taken to a hospital, he wore a gloomy look. He asked how her child was and how long he was sick in bed, saying:

"The baby can't speak. It must be suffering pain. When it gets sick, it must receive prompt treatment, and there should be no delay in treatment when one gets ill. A long illness is hard to cure."

His frank and friendly talk set her mind at ease so as to

speak of her husband and even proudly tell him that their children were all in good shape and were doing well at school.

The official had a beaming smile on his benign face all the time while listening to her. He spoke of the way for the mothers to rear their children well and painted a rosy future for our country mirrored on the faces of children.

When their speeding car came to a fork leading to the hospital, he insisted on giving her a lift to her destination and veered his car toward the hospital. The woman said that she must get off there as the hospital was near. Only after identifying the hospital among high-rise buildings, he stopped the car and held the door open with his hand so as to make it easy for her to get out.

Even after getting off, the woman was at a loss what to say to the official who was so nice to her.

"It's cold. Hurry up."

With this, he, as if still concerned, eyed her kindly and said over and over again:

"Never be late for the train when you go back."

The woman wept in spite of herself and held back her tears.

It was not until the car left that she realized that she forgot to have the name of the kind man. Reproaching herself, she stood looking at the car receding in the distance. However, she found a second car which happened to pass by and asked its driver about the kind gentleman. She learned to her surprise from the driver that the man in the lead car was Kim Jong Il. Surprised, she felt a lump rise in her throat and, looking in the direction where he had left, she stood motionless.

"Foolish of me that I should fail to recognize him whom I had long wanted to meet with!"

Numerous episodes are told about Kim Jong Il's modesty and frankness. It was in October 1968. A celebration was under way of the 20th founding anniversary of the Mangyongdae Revolutionary School, when it began to rain unexpectedly. Seeing an announcer engaged in an outdoor reporting having trouble with his tape recorder and sound equipment wet with rain, Kim Jong Il ran to him and offered an umbrella. In a certain summer, he found himself sharing an umbrella with a disabled soldier in a cloudburst during a visit to the Hamhung Disabled Soldiers' Factory. He held the umbrella only over the ex-serviceman, unmindful of his own clothes being moistened with rain. The people present on the occasion were left with an unforgettable impression.

As the saying goes, "True greatness lies in modesty," stories on Kim Jong Il's humble attitude were widely circulated, and as the days went by, popular adoration grew for him.

Kim Jong Il always condescended and humbly and sincerely behaved toward the masses of people, thinking himself to be their faithful servant. Though he was always busy and in haste, he willingly stopped to help anyone in need whom he happened to come across. For example, he acted to him like one of his old friends, when he met a driver repairing his car on the roadside, and crawled under the car with him, or when he saw an elderly person or a woman or a child on a mountain slope or on a lonely field path, he stopped his car to offer a lift to his or her destination. In most of such cases, however, those helped failed to know the nice young man and later realized who he was to their astonishment.

In mid-March of a certain year, Kim Jong Il accompanied President Kim Il Sung on his visit to a women's com-

pany of the People's Army.

That day, a female soldier belonging to the company returned to her barracks from a fatigue duty a little away from the unit to find that President Kim Il Sung was in her room. Surprised, she ran to the room. But when she laid her hand on the door knob, she suddenly became aware of her clothes soiled from the work.

"How can I see the President with my dirty clothes on?"

Unable to enter her room, she stealthily went below its window. She wanted to have a look at the President even from the window. She peeped into the room through its window to find President Kim Il Sung having a friendly chat with the soldiers.

It was at that moment. A young official standing beside President Kim Il Sung noticed her outside the window and quickly went outdoors. The female soldier was on the verge of tears and said:

"The President has come to our room. Er-r-r-r-r, I can't enter the room, I say, because I had no time to change my clothes. I really ...."

"Ah, is that so?"

Glancing at her clothes, he said:

"Indeed, well, with such clothes on. ... I say, where is your change?"

The woman soldier, though grateful to the official for his kindness, hesitated to answer. President Kim Il Sung was sitting on her bed, under which her uniform was.

"I guess that your clothes are in the room."

"Uh-uh...."

"Don't hesitate. Tell me quick."

"Please, sir ... to tell the truth ... my clothes are under the bed on which President Kim Il Sung is sitting...."

"Really!"

Thinking a bit, he said.

"You ought to meet the President ... You would leave something to regret later, if you don't see the President who has come here. Please wait here for a while."

With that, he went inside the room.

What a nice man he is! Why does he understand me so deeply? With these questions in mind, she stood under the window, with her head down.

After a little, the official, saying "Here it is." handed her uniform to her through the window.

"Make a quick change and come in, please."

She ran to the company office to change her clothes. After changing into the uniform, she found herself in a new difficulty. She had forgot to tell him to bring her shoes as well. Looking at the way she was dressed, she finally concluded that working trousers would go better with work shoes. She changed only the tunic and ran to the room with the working clothes and work shoes on.

The young official was waiting at the entrance of the room.

"What's the matter with you? You've changed only the coat ....?"

"Please, sir ... I forgot shoes ...."

Seeing her failing to finish her sentence, he said that working trousers would match work shoes better, dusting the soil off her working trousers.

"Well now, let's have the honor of seeing the President. You go first, please."

Gently pushed by him on the back, she entered the room, presented her greetings, and was able to have a heart-warming talk with President Kim Il Sung.

That day, the company members asked President Kim Il Sung to pose with them for a picture. Raising a

cheer, they all went out onto the playground and made preparations for a photograph. Yet, the female soldier with the fatigue clothes on was restless. She was afraid that only she could not pose for a photo with the working clothes on.

"Why are you standing there?"

The woman soldier heard the young official saying so from behind. She explained her situation.

"What shall I do? I can't pose for a photograph with the working uniform?"

Wearing a smile, he said. "Never mind." Asking her to come with him, he took her to the playground. Saying that she couldn't stand in the first row, he put her in the fourth place in the back row from the left, to enable her to conceal her working trousers.

After the photograph was taken, President Kim Il Sung got into his limousine amid enthusiastic cheers. The nice official left, too. The female soldier asked her company commander, wondering who was the official that was so nice to her.

"Who is the man who brought my uniform?"

"He is dear leader Comrade Kim Jong Il."

"Oh ... what did you say?"

Stunned, she screamed in spite of herself. Then she was dumbfounded for a while. Hot tears streamed down her cheeks. Tears were not only for remorse for the failure to know Kim Jong Il at once. Tears of pleasure gushed from her eyes as what happened just before between her and Kim Jong Il whom she had adored came back to her mind as a spiritual bond as strong as kinship. The official who, in the presence of President Kim Il Sung, willingly responded to a young soldier's request and openheartedly received her, turned out to be Kim Jong Il, of all persons! Facing this fact like a dream, she was wrapped in ineffable excitement.

The modesty of Kim Jong Il left such a deep impression on the people that they found in him something congenial to them and felt at ease with him. For his modesty was marked by frankness and he was free from any prejudice against any people.

Kim Jong Il readily mixed with the masses of people in any given place. He had pleasant chats with workers in factories and jointly planted rice seedlings with farmers and sat on the ridge between rice fields together with farmers to take meals when he toured the countryside. Whenever they met with him, they frankly told him of what was on their minds. Wherever he went, people had a hearty laugh because of his frankness and vivaciousness. His presence animated people to make greater efforts and their work became full of life. In his presence, people became relaxed, simple and naive, many feeling like laughing and singing. He seemed to be ceaselessly spreading joy and happiness.

Modesty, simplicity and tolerance are among the most beautiful attributes of man. Modesty is gone when the person in question becomes aware of it, as a maxim goes. Modesty and frankness are spontaneous and appear in their original forms. Only when modest and tolerant, one can expect to have a deep understanding of persons and things with people deepening mutual trust in each other. Unaffected humaneness is responded to by sincerity, but affectation generates falsehood. Therefore it can be said that human frankness is not just human disposition, but it is one of the important elements for anyone in quest of true life. The impartiality of a statesman who leads a great many people serves to produce a popular feeling of intimacy and trust among people and unite people with a close feeling of comradeship.

An episode about Kim Jong Il on the bank of the

Hungnim River near the Changjingang Power Station in South Hamgyong Province warms the minds of people with his magnanimity and affability.

On a sweltering hot summer day in 1967, he was resting by the clear Hungnim River together with workers during his tour of Changjin County of the province. While walking his way through a field thickly grown with grass to the bank, Kim Jong Il raised his hand and pointed to the river and shouted:

"Look, they are fish. A shoal of fish."

The workers exclaimed, too.

"Trouts. Trouts are going upstream."

Schools of fat trouts are swimming up the clear river. Gazing at them, Kim Jong Il pleasantly said with a beaming smile:

"They can be grabbed with hands."

At that moment, a young worker walked into the river for trout. Then the shoal quickly scattered away.

"How can you catch fish in such a way? You must use your head...."

So saying, Kim Jong Il had a good laugh. A laughter arose by the riverside. Seeing the worker walking up the embankment, drenched to the skin, he called to him, saying that another shoal of trouts would come soon and that when they gathered around his feet, he would be able to catch one with his hands. In a little while, a thick school of trouts ran up as he had predicted.

"My dear fellow, are they around your ankles?"

Kim Jong Il asked.

"Yes, they are biting at my legs."

"Then, slowly bend down and plunge your hands into the water."

As he was told, the worker slowly fell on his knees to

bend and promptly reached for a big one. Instantly he hauled a big trout.

"I've made it."

The worker shouted with joy. None around believed it, however.

"Yes, he must have caught one."

With this, Kim Jong Il walked up to the worker, who stood up from the water and raised aloft his trout. The scale of the big trout glistened in the sun. The worker ran across the river toward Kim Jong Il, holding the trout high. Kim Jong Il was approaching him, too.

Just at that time, the straw hat the worker wore fell into the river and began to drift away. But he was too concerned about the fish to be aware of it.

On seeing it, Kim Jong Il tucked up his trousers and walked into the river with shoes on to fetch it. The worker, too, hurriedly ran after him. After a while, Kim Jong Il managed to reach the straw and picked it up, and looking back at the worker hurriedly running up to him, he laughed heartily.

"You may drop your fish you caught with much effort if you run in such haste."

Seeing Kim Jong Il in his wet jacket, the worker felt so sorry that he did not know what to say.

"I don't care a bit about my wet jacket. I feel cool in hot season."

Swishing off water from the straw hat, he put it on the worker's head. With the trout in one hand and holding down the hat with the other, the worker shared a hearty laugh with him. Seen from a distance, they were, so to speak, two intimate friends laughing together face to face.

This can be a common scene of village youth by a riverside. This smile-provoking scene with an infectious laugh

was of Kim Jong Il and a young worker, however. This was an illustration of his popular attribute, which enabled him to be intimate with whomever he met with.

Secretary Kim Jong Il's modest and candid character is an expression of his popular nature and virtue. This virtue helped create an unbreakable oneness and affinity between him and the people. Besides his excellent intelligence, his popular attribute served to engrave the image of Kim Jong Il on the minds of the broad sections of people.

Chapter 5 Wave of Modernization

Section 1 Opening the Door to Automation

In Korea in 1970s, the revolution and construction were in a new, higher stage.

The people of Korea, who had successfully industrialized their country under the sagacious leadership of President Kim Il Sung, were on the march toward a higher goal of socialism.

The accomplishment of industrialization constituted a great victory achieved by the Korean people. What they had inherited from the old society was an insignificant colonial industry, which was later devastated in the war launched by the U.S. imperialist aggressors. The country was left in ruin by the war. Yet Korea emerged as a powerful socialist industrial state in a short span of time, in no more than 14 years, equipped with a mighty heavy industry centering on machine-building, light industry and developed agriculture, a world-stunning miracle and the realization of the Korean people's centuries-old dream.

President Kim Il Sung addressed the Fifth Congress of the Workers' Party of Korea convened in November 1970 to set forth the three major tasks of the technical revolution.

At the congress he, reviewing the victories won by the Korean people, appealed for renewed efforts to elevate the technical revolution to a new, higher plane, further consolidate the material and technical foundations of

socialism and free the working people from backbreaking labor.

Intended to reduce to a large extent the distinctions between heavy and light labor and also between agricultural and industrial labor and relieve women from heavy household chores, the three major tasks of the technical revolution called for comprehensive mechanization, semi-automation or full automation in all fields of the national economy as a new plane in its process for the liberation of the working people from heavy labor. This was a demand inevitably arising in a rapid shift of the production process to high-precision, high-speed operation and to a scientific centralized control system as the economy grew in scale as the days went by.

Automation of all its production process posed itself as an urgent issue in the industrial domains where a large amount of high-temperature and harmful labor was still conducted. Needless to say, full-scale automation of industry was hard to bring about in Korea. Korea's industry, with an extremely short history, lacked a viable automation and electronics industry, had yet to produce diverse automation equipment and industrial robots in sufficient quantities, had few technicians and experts in this area and was in low technical levels. In Korea introduction of automation turned out to be an extremely complicated and difficult task as it called for provision of all these conditions.

Since the technical revolutionary task of liberating working people from high-temperature and harmful labor and other types of heavy labor was presented as a burning issue, full-scale automation of industry became a political task to be carried out at all costs and without any delay and by overcoming all these difficulties.

One year after the Party congress, no satisfactory pro-

gress was made in the planned full-scale automation of industry. The main reason for this delay lay in the failure on the part of those in charge of the plan to pay due attention to the task of introducing automation on a full-scale basis because of their concern only with the fulfilment of their immediate production assignments. And some people were victims of a sort of mysticism that putting industry on a totally-automated track was feasible only in developed countries with a long history of industrial development.

In the final analysis, all these things were proof that they lacked a revolutionary commitment to the task of putting into practice President Kim Il Sung's idea and policy.

Precisely at that time, Kim Jong Il resolved to take charge of and carry to success the Herculean task of introducing full-scale automation into the nation's industry.

Thus Kim Jong Il came to lead the drive of the Korean people for a new, higher level of modernization after the task of industrialization had been accomplished under the guidance of President Kim Il Sung.

In those days, he was giving particular attention to economic construction, while setting upon energetic activities whose purpose was to thoroughly establish a unitary guidance system of the Party, enhance Party activists' role, radically renovate the ideological work of the Party organizations, establish a new discipline that the line and policy advanced by President Kim Il Sung should be upheld in all areas and carried into practice with thoroughness, thereby to inject fresh life into all the activities of the state.

On October 23, 1972, Kim Jong Il told the leading officials and engineers of his resolve to take upon himself the task of automation as follows:

"As the President taught, I have made up my mind to take under my direct charge and carry through to the end the revolutionary cause of human emancipation – the cause of liberating our people from difficult and backbreaking labor for ever.

". . . Our country must naturally become a kingdom of automation as well as a kingdom of art."

The whole nation was put on a new campaign for full-scale automation by Kim Jong Il.

According to the purpose of President Kim Il Sung, he unveiled a plan to introduce automation in a phased manner commensurate with the level of the nation's economic development, while speedily building independent and modern electronic engineering and automation equipment-producing bases reliant on domestic technical equipment and materials, and made it clear that the task of automation should be carried out first in those domains where still remained high-temperature and harmful labor and the most difficult and backbreaking labor such as in mining. It was his far-reaching idea to create a single model to be emulated nationwide for the eventual full-scale introduction of automation into all the industrial fields of the country. The Hwanghae Iron Works at Songrim was picked as the first model to be created.

When he selected the Hwanghae Iron Works as a prototype model, technicians in charge of automation could not understand why he did so in disregard of other easier-to-automatize factories because the Hwanghae Iron Works was an old mill.

The Hwanghae Iron Works drew constant and deep attention from President Kim Il Sung as one of the nation's foremost metallurgical bases. It is a place of significant historical interest where the President proudly inaugurated

the metalworking industry as he saw its smelters take out molten iron for the first time in their work to build a new homeland in the hard post-liberation years. Again it is a place of the same mill where the President thought of automation at the sight of its smelters working in high-temperature conditions. As for the question that it was an outdated plant, Kim Jong Il thought that by retooling such a plant for automation among others, could it become possible to demonstrate the superiority and vitality of automation more clearly and expand automation projects on a nationwide scale. The tenderest spot was chosen in a manner typical of his unique work method and work style.

At the end of January 1973, Kim Jong Il briefed the concerned officials on the goals and prospect of his plan to automatize the Hwanghae Iron Works, stages and methods of its implementation.

His plan, defining an integrated remote-control operation of the plant as a general line and ideal of automation, envisaged the following stage-by-stage approach: the first stage was the introduction of cable TV into the steel workshop and the establishment of a wireless command system; the second was the establishment of the remote control of the relatively simple processes like the dressing workshop for the purpose of infusing people with a belief and experience in automation; the third called for automating the May 14 workshop, the sintering and coking workshops, each with a high-temperature furnace and involving more than two processes; and the last stage was a complete remote-control operation of its blast furnaces and open-hearth furnaces.

His was an ambitious and aggressive plan to retool the Hwanghae Iron Works in a revolutionary manner and complete its face-lift in the briefest possible time.

Whatsoever steps deemed necessary were taken by Kim Jong Il to automate the Hwanghae Iron Works. A team of able scientists and technicians was sent to the iron works and all the available resources, including necessary automation equipment, were thrown in. Deep attention was paid to the matter of completing blueprints and making other necessary preparations.

One day, an executive of the Hwanghae Iron Works went to see him for his advice, but finding him sick, the executive felt so sorry and was about to go back without seeking his advice. Yet, asking the visitor to stay, he sat him in a chair, saying that his fatigue would be relieved by a successful automatic operation of the Hwanghae Iron Works. Sick as he was, he gave the visitor detailed instructions for a long time on the questions raised by him. Even when out on an urgent business, he would call to his office, asking whether anyone had come from the iron works, and in case someone had come, he returned to receive the guest.

No expense was spared by him to complete the automatic operation of the Hwanghae Iron Works.

When the automation of the sintering workshop was put on the order of the day, many executives and technicians wavered on the ground that it would be a money-losing operation and some went the length of proposing its cancellation. In consequence, some plans for automation were shelved.

Informed of this situation, Kim Jong Il had this to say:

"Money should not be spared for the automation of the Hwanghae Iron Works. Calculation should not come first in spending money for the working class. Counting may be done later. First consideration should be man, and investments should be made on the man-first principle. It would be impossible to introduce automation into such an

outworn plant as the Hwanghae Iron Works unless this principle is followed."

Saying that under the capitalist system where money ruled the world, capitalists thought what counted most was maximum profit with cheap labor, regardless of whether workers carried heavy buckets or fell down in front of burning flames or languished in suffocating dust clouds, he stressed that automating an old plant was feasible only under the socialist system of our country which embodied the Juche idea that man should be at the heart of every consideration and that man should be served by everything. Therein lay the fundamental difference between the sort of automation introduced by capitalists and that sought after in Korea, he added.

Because the funds needed for a full-scale automation of an obsolete plant would be almost sufficient to build a new plant, he commented, capitalists would not automate an outdated plant, though a new one would certainly be equipped with a totally automated production process. Noting that they would stick to the profit-first policy in introducing automation, he observed that in Korea automation would be promoted on the anthropocentric strategy.

This Juche-motivated automation strategy led to a successful automation of the sintering workshop despite previous controversy on it.

Kim Jong Il saw to it that the spirit of self-reliance should be firmly upheld in introducing automation.

It was when preparations were being made for a remote-control operation system for the May 14 workshop. The preparations were delayed by some people who cited the need to import not a few automation equipment and measuring instruments for remote-controlling the May 14 workshop plagued by the worst working conditions and involving

a considerable amount of high-temperature and backbreaking labor. Kim Jong Il made a detailed check of the supply of over several hundred items of equipment and called for a strict adherence to the principle of self-reliance in the introduction of automation.

Referring to the need to use locally-produced automation equipment in the main, he remarked that it might be all right to buy from abroad those which could not be locally produced for the moment or whose domestic manufacture would not prove cost-effective. He said in a significant tone:

"The question of importing automation equipment and measuring instruments is not just a simple practical issue of whether to invest extra money or not, but is a matter relating to the future of automation. . . . Like other sectors, automation must stand on its own feet."

The workers and technicians of the Hwanghae Iron Works and other plants were encouraged to bring into full play their creative initiative for their independent manufacture of automation equipment, and the conditions necessary for it were provided.

As was the case with all other innovations and leaps forward, the automation of the Hwanghae Iron Works involved a campaign to fight the old idea.

Kim Jong Il adopted a series of steps to set Party organizations and working people's organizations on a drive to strengthen an ideological battle and education to free the Party members and working people from the antiquated ideas such as flunkeyism, mysticism about technology and "empiricism" which regards experience as the only guide. On the other hand, a high-powered economic cheering squad composed of professionals on the Central Broadcasting Commission was organized to set up many radio soirees for a nationwide hookup, and plants and enterprises

in the allied industries were enthusiastically encouraged to provide powerful assistance to the Hwanghae Iron Works in its automation project.

Thanks to this energetic guidance provided by Kim Jong Il, leaps and innovations were brought about one after another in the project of automating the Hwanghae Iron Works. The installation of a remote-control system and a wireless command system in the steel workshop was completed in a matter of one week against one month as originally estimated, a remote-control system for the dressing workshop was installed in a month and the May 14 workshop put on a remote-control system in 40 days. The pellet and coking workshops were equipped with a remote-control system each, too. Thus the automation of the Hwanghae Iron Works proceeded fast with great success.

The Hwanghae Iron Works underwent a face-lift as a modern plant in a short time, equipped with all the necessary systems for automation, including cable TV, wireless command systems and remote-control systems.

The steel shop, where once many smelters and runners had been kept busily scurrying from the ore storage yard to the furnace and from the furnace to the assay room, came to be remote-controlled by one operator from the general control room with the use of cable TV and other devices throughout all its production processes from ore feeding and smelting to ingot-making and shipment. The dressing shop which had once employed hundreds of workers came to be manned by a few dozens of workers thanks to the labor-saving equipment installed there. The pellet, coking and sintering shops, with high-temperature furnaces and hundreds of processes, were monitored and controlled from a bright-lit and clean remote-control room. The smelters and all the other workers were completely libe-

rated from high-temperature and harmful labor, and all forms of backbreaking labor disappeared.

This was an amazing change.

The switch from the backward technological process to automation and the emancipation of smelters from high-temperature and harmful labor represented a major revolution and transformation. It was an epochal miracle that industrialization which took other countries one or two centuries was completed in a matter of about ten years in Korea, a country where people had weaved in dimly-lit cottages in a centuries-old way and stayed in medieval ignorance, far removed from modern civilization over a long period from the start of the industrial revolution by the developed countries to the recent times marked by their expansionist advances abroad. Likewise, the automation of the Hwanghae Iron Works in a short space of time under the leadership of Kim Jong Il – carried out in the wake of the completion of the nation's industrialization – constituted another miracle and a brilliant victory.

It was President Kim Il Sung that was most delighted at the completed automation of the iron works. On May 23, 1974 when the President visited the Hwanghae Iron Works, he, overjoyed at seeing the workers doing their jobs without any worry about high-temperature and harmful labor, said:

"At last I've been relieved. You've done a great job. I'm very happy. Today is my happiest day, though I've come here many times."

He was extremely pleased.

The experience in the automation of the Hwanghae Iron Works was disseminated to other parts of the country by Kim Jong Il. Meetings were organized to learn automation from the iron works with the attendance of many executives from the country's leading plants and enterprises.

Many kinds of automation equipment were manufactured for installation at lots of factories and enterprises. In this way, the torch of full-scale automation raised by him at the Hwanghae Iron Works spread to the Kangson Steel Plant, the Kim Chaek Iron Works, the Songjin Steel Plant and other sectors of the steel-making industry.

This is how a new era of full-scale automation dawned on Korea. It was a new chapter added to history by Kim Jong Il endowed with intelligence and leadership.

Section 2 "We Will Redraw the Map of Korea."

It was one day in early January of 1974.

Kim Jong Il called a leading member of the Party Central Committee for a face-to-face talk. He said:

"At present the blast furnace at the Hwanghae Iron Works cannot operate at full capacity because of insufficient supply of iron ore.

". . . it is necessary to see a heavy-duty long-distance belt conveyor built at the Unryul Mine to transport dirt and dig out ore in large quantities. What is your opinion?"

The construction of a heavy-duty long-distance belt conveyor at the Unryul Mine meant the spread of the wave of modernization from metallurgy to mining and represented an end to another type of arduous labor and a new innovation in transport.

In fact, at that time the Unryul Mine was faced with the task of substantially boosting its output. The automated Hwanghae Iron Works demanded an incomparably greater amount of iron ore than before.

In order to dig out large quantities of ore it was neces-

sary to dispose of that amount of dirt, a crucial problem to be settled. Kim Jong Il sought a solution in a heavy-duty long-distance belt conveyor.

That day, Kim Jong Il asked the executive to go to the Unryul Mine on a fact-finding mission.

Several days later he came back from the mine and reported to Kim Jong Il on the results of his fact-finding survey. Suggesting a plan to lay a belt conveyor from the minehead to the seashore, the reporter referred to the difficulties which might be involved because it would be necessary to build a large-scale crushing mill and a giant power plant. Hearing his report, Kim Jong Il had a hearty laugh.

"It goes without saying that the project will be attended by great engineering difficulties. It cannot be a paved way because it is a path left untrodden. We must walk the path.

"It may be hard to take the first walk along the untrodden road, but overcoming the difficulties makes the walk worth taking."

Kim Jong Il continued to encourage him to face up to the challenge.

"Has there been anything we were not equal to, once we resolved to do it? Don't we have at our disposal the inexhaustible creative wisdom and power of our heroic working class? Let's try it with confidence.

"Let's make the Unryul belt conveyor a monumental edifice of our time."

With that he stood up and paced up and down the room, absorbed in deep thought. Walking near a big map on the wall, he stopped to gaze at one point. Asking again whether the official had proposed to build a belt conveyor from the pithead to the seashore, Kim Jong Il mumbled, "to the seashore. . . ." Staring at big and small isles in the

Kumsan Bay of Unryul, he said:

"My idea is not to stop the belt conveyor at the seashore but to extend it into the offing. Come here and see."

He was stunned by Kim Jong Il's big plan and went up to the map.

Writing an arrow mark on the map with a red pencil, Kim Jong Il indicated a site for the construction of a belt conveyor. The red arrow, starting from the minehead, reaches the beach, then extends to Nunggum Islet four kilometers off the coast and branches off there to lead to Wolsa-ri in the south via Ung and Chongryang Islets and to Sohae-ri in the north.

Following the red line written across the sea boldly by Kim Jong Il, he was astonished and at the same time felt doubtful. Why was it necessary to lay such a long belt-conveyor line into the sea simply to dispose of dirt from the mine? In what country had such a gigantic long-distance belt conveyor been built, spanning a wide bay to reach the opposite side, linking islets? He had no idea at all of what Kim Jong Il had in mind. The plan looked unreasonable.

Kim Jong Il did not view the dirt from the Unryul Mine as a mere matter of disposal. His plan was to transport dirt into the offing and make dikes to reclaim thousands of hectares of land from the sea, with an expressway and a railroad built on the dikes for a major loop transport system linking Pyongyang and Nampo Cities to Unchon, Unryul and Kwail Counties of South Hwanghae Province and Sariwon City in North Hwanghae Province, and to construct even a tidal power station.

People speak of "killing two birds with one stone," but his idea was to "kill three birds with one stone." Dirt, whose disposal had been a vexing issue, would become a means of converting a far-away sea area into a paradise.

Dirt would be used to reclaim a spreading new land area over a wide expanse of the sea and build a major loop transport system linking the capital city of Pyongyang with three provinces including South Pyongan Province, with a tidal power station constructed.

Kim Jong Il is by nature bold in anything. The construction of a heavy-duty long-distance belt conveyor was a grand nature-remaking project. The project was so large in scale that a panoramic picture of it could be obtained at a certain distance in terms of time and space, an evidence that with the plan Kim Jong Il struck out a new path amid the powerful march of socialist construction in the 1970s and was carrying the largest-ever campaign into a distant future world. As a matter of fact, subsequently, under the leadership of Kim Jong Il, a large number of creations were built in different parts of the country for the purpose of serving the lasting prosperity of the nation. The first of those monumental edifices was the heavy-duty long-distance belt conveyor at the Unryul Mine.

Kim Jong Il's bold plan was far from wishful thinking. All of his ambitious plans which took people by surprise were based on a scientific calculation. That day, when he was unfolding a grand blueprint for the heavy-duty long-distance belt conveyor to span the Kumsan Bay, he took account of the engineering issues, a province of experts and technicians.

"How do you like the idea? Courage is welling up in you, isn't it?"

Said he, smiling at the official as he was gazing at the outline of the plan with a startled look.

He was speechless, just looking at Kim Jong Il. Though he realized the originality and value of the gigantic project, he was at a loss what to say because of the extent of the

engineering work it involved.

Kim Jong Il looked back again and gazed at the map of Korea on the wall for a while. He seemed to be visualizing a future sight and a flowering affluent life on a new map of Korea to come into being in the not distant future.

According to his plan, Kim Jong Il lost no time in beginning construction work on the belt conveyor. Because of its scale, the engineering work was attended by a lot of difficulties from the beginning. The first-stage work called for the laying of a belt conveyor about four kilometers in length from the beach to an offshore islet of Nunggum, apart from the distance from the minehead to the seaside. The second stage included the construction of an eight kilometer-long belt conveyor from Nunggum Islet to Wolsa-ri of Kwail County via Ung and Chongryang Islets, bringing to 12 kilometers the total length of belt conveyors to be built across the sea.

While encouraging those engaged in the work, Kim Jong Il mobilized manpower on a nationwide scale for the project. Arriving at the Unryul Mine almost every day were troops of qualified designers, engineers, and young volunteers from various parts of the country. Task forces were organized at many plants and enterprises, such as the Hwanghae Iron Works and the Ryongsong Machine Factory, to provide machinery equipment and other materials needed for the construction of the belt conveyors. Arriving at the Kumsan Bay were vast quantities of machines and other equipment by ship and train.

The construction work grew brisk with each passing day. Progress in the work almost meant the cropping up of new difficulties in its way. Making a close check of the situation, Kim Jong Il worked on hard problems. His approach was to have the officials in charge of the work

depend on the strength and wisdom of the masses of people for the solution of any difficulty arising in their way.

In a certain stage of the work, a knotty problem cropped up in the placing of concrete for underwater foundations. Kim Jong Il was told by the construction chief of a delay in the work because the engineers on the spot had no idea of how to place concrete for underwater foundations because of rolling tidewater. Installing steel pillars into the sea alone was one of the extremely difficult aspects of the construction work. Work was possible a few hours a day because of tidewater. During a few-hour period when the tide was on the ebb, it was necessary to cast a vast amount of concrete to lay the foundations and install steel pillars, meaning that it would take a full year to erect several hundred steel pillars. Such a slow tempo was far from permissible for the work. The engineers attempted to settle the problem in some way or another, but in vain.

Kim Jong Il asked the construction chief.

"Have you ever consulted the workers?"

The chief replied "No." Because it was an engineering problem, he only consulted several engineers on the question.

"Don't be mystified about anything. Assemble those officials and workers concerned for consultations. And you will find a good solution."

With this, Kim Jong Il went on to say that to believe in the masses of people, go among them and mobilize their wisdom and energy for a solution of any issue was the long-standing approach of President Kim Il Sung whenever he found himself in a difficulty. He stressed the need to emulate this model.

As he said, the wisdom and strength of the people proved to be tremendous. A wide spectrum of workers and

technicians were assembled for a serious discussion of the issue from which a variety of creative approaches emerged, with a most effective idea suggested at last on laying foundations underwater which had been considered to be the most difficult.

Kim Jong Il was greatly pleased to hear the news of the successful development of an effective method of laying foundations underwater.

"Didn't I tell you so? You can solve any question when you discuss it with workers. Our working class is so wise and powerful. It's great news."

Thus the construction of several hundred steel pillars along a four-kilometer stretch across the sea was completed in a matter of two months.

This difficulty was overcome in this way. However, another difficulty stood in the way of the construction. It was to put steel trusses each weighing 25 tons on the offshore steel pillars. The job seemed hard at first. Those builders who had acquired a valuable lesson from the underwater foundation-laying work, however, settled the question by themselves. By the strength of collective wisdom, they came out with a highly efficient marine bridge-laying crane of a sort never manufactured in any other countries, thereby finishing the job far earlier than scheduled.

Even after that, Kim Jong Il kept himself informed of the progress in the construction work and provided solutions to all the questions that called for his advice. Technological books he had read and scientific and technological films on the designing of belt conveyors were sent to the designers when they were faced with technical and practical problems in designing a heavy-duty long-distance belt conveyor.

The following thing happened: While briefed by an

official in charge of the construction work on its progress, he asked if the builders had any knotty problem. The official spoke on the difficulty confronting them in the work of laying power lines. Then, the builders were laying power transmission lines along a 60-kilometer section. They came upon a major difficulty erecting utility poles and extending cables on the top of soaring and steep Mt. Kuwol wherefrom to extend cables. It was extremely hard to carry utility poles and cables to the top of the mountain too rugged for trucks and other vehicles to climb.

Informed of the difficulty which hampered further progress in the work, Kim Jong Il sent helicopters to save labor and expedite the work. The helicopters took off at once and headed toward the construction site. At the sight of helicopters flying over the Kumsan Bay, the builders embraced each other and shouted "*Manse!*" (hurrah) in a loud chorus.

This was not all the solicitude that was extended by Kim Jong Il to those engaged in the construction work. Worried about the health of those working in the mud, braving gusty winds blowing the sea, he sent thickly-padded winter clothes and boots to them and dispatched speed boats simply to carry to the workers on the islets hot water boiled on shore lest it got cool.

Inspired by his love and concern, the builders faced up to the difficulties and completed the first-stage work ahead of schedule.

On receiving the news, Kim Jong Il went out of his way to rush to the Unryul Mine.

Kim Jong Il went up to the balcony of the control office, accompanied by cadres, from where he looked at the magnificent belt conveyor with his clothes fluttering in a wind blowing from the sea. The belt conveyor, wide

enough for trucks to run on and 4.6 kilometers in length to reach Nunggum Islet across the sea, was fully automated, with its belt moving 2.5 meters per second and dumping into the sea without letup 50,000 tons of dirt a day. Watching it, he expressed satisfaction, exclaiming again and again, "Splendid! Splendid!"

He made the following comment:

". . . In any other country of the world there is no known instance of completion of such a gigantic project as this without any foreign assistance. The working class of our country, however, has built a heavy-duty long-distance belt conveyor in a short period of time with its own strength, its own technology and materials."

Listening to him, the builders found themselves enveloped in fresh emotion and excitement and gave their creation a long view. Built on the broad expanse of water, the structure looked all the more triumphant for it. The sea had long been considered to be out of human control. But today everything has changed. People, like legendary giants, would be able to move mountains, fill the sea with them and build a paradise on it. A look at the miracle of their own making made the people of Unryul feel like giants.

To be more precise, they viewed Kim Jong Il as a giant of our era capable of moving mountains and filling the sea with them, while keenly realizing amid their deep emotion the power of the Workers' Party of Korea which had led them to work such a miracle. In a state of deep excitement, they looked up at Kim Jong Il. Nothing but his daring operation made the Unryul people modern giants.

His nerves and boldness are too great and too deep to be written off as ordinary. His are a manifestation of his strong will power in which were merged boundless patience and an intense eagerness to do anything in a big way and to break

through any difficulty without vacillation.

Kim Jong Il had been always generous and dauntless since childhood. As a matter of common knowledge, when he was six, he, with his mother, attended a launching ceremony held for the first cargo ship built by the Nampo Shipyard since the liberation of Korea from Japan.

President Kim Il Sung cut the tape to signal the launching and then at once the cargo ship slid off the building berth into the sea, amid cheers of the people present on the occasion. The infant Kim Jong Il was full of joy and clapped his hands, shouting "*Manse!*" The cargo ship was a very big one for the first ship built since the liberation of the country.

When he saw the ship afloat after the launching ceremony, his joy quickly changed to a dissatisfaction. For the ship which looked so big on the slipway looked disappointingly so small. He asked his mother why the workers couldn't make a still bigger ship.

The mother explained how big the ship was. All of the people present at the launching ceremony were wrapped in excitement, looking at the first ship built and set afloat by Korea.

The infant Kim Jong Il, however, comparing the ship to the boundless ocean, said:

"No, you're wrong. Mother, the sea is very broad, but the ship is smaller than the sea."

No matter how big a ship might be on the wide sea, it was a mere drop in the ocean. On the contrary, the ocean was infinitely large and broad. Why couldn't such a big ship as would overfill the ocean be built and set afloat? That big thinking dominated the mind of Kim Jong Il.

This episode tells of his inborn boldness like a desire for mastery over nature.

This extraordinary character and his steel-like nerves, supported by the wisdom of age and a sense of mission to our time and revolution, made it possible to move mountains and fill the sea with them in a miraculous nature-remaking enterprise. That dauntless spirit sent his wisdom running into the future, crossing the boundless oceans and holding with it our time and history, ever widening his scope of thinking. As his heroic figure became more and more impressive as he led them, the Korean people were able to march with each step bigger and faster. His leadership enabled the marching Korean people to become heroes.

As it turned out, the extraordinary grit of Kim Jong Il produced a heavy-duty long-distance belt conveyor at the Unryul Mine.

Yet, he conceded all the honors to the builders and repeated his appreciation of their job as a really great work, reminding them that the determined working class could do anything they liked. After looking at the distant sea dotted with big and small islets, Kim Jong Il told the leading officials to press on with the next-stage construction.

"A long-distance belt conveyor has to extend to Nunggum and Ung Islets. . . .

"Sea water should be diked between Ung and Chongryang Islets and between Chongryang Islet and Wolsa-ri of Kwail County so that they can be connected."

His words made the people think of a rosy future. The harvest would be plenteous on the newly reclaimed thousands of hectares of farmland, the tidal power station ceaselessly generating electricity and working people walking on the embankments for a rest.

Kim Jong Il looked back to the excited officials and said in a confident tone:

"This is not a thing in a remote future but will soon

become a reality. Then we will have to rewrite the map of Korea!"

Section 3 Wet with Morning Dew

One day in May 1971, Kim Jong Il visited the Chongsan Cooperative Farm (then in Kangso county, South Pyongan Province) to see its rice transplantation work. As for Chongsan-ri, it was a historic site for the revolutionary activities of President Kim Il Sung. One day after the liberation of Korea from Japan, the President visited the village to investigate the living conditions of the villagers and thought of making a model village of it to be emulated by other parts of the country. Following the war (the Korean War), he organized a cooperative in the village. One November day in 1954 after the crop was harvested, he dropped in at the village and was deeply grieved at the sight of villagers threshing rice by hand for want of threshing machines. Joining them in threshing by hand, the President resolved to accelerate the rural technical revolution. It was in this village that he created the Chongsanri spirit and method, a widely-known system for guidance of the people. It was also in this farm that he built the nation's first model village.

Because the purpose of President Kim Il Sung was keenly felt in this village, Kim Jong Il showed a special interest in changing Chongsan-ri into a model of comprehensive farming mechanization. With that in mind, he was visiting the village that day.

Kim Jong Il's rural construction plan was to introduce comprehensive mechanization into farming, completely do

away with arduous labor in the countryside, institute an eight-hour workday as in industry, upgrade agricultural technology, and reduce by a large margin the difference between industrial and agricultural labor and the gap between the rural and urban areas in working conditions, according to President Kim Il Sung's intentions. Comprehensive mechanization, which means completion of mechanized farming, is intended to do the arduous, labor-consuming and inefficient farm labor easily and promptly by means of machines, and to raise agricultural productivity and at the same time liberate the farmers from backbreaking labor through mechanization of all the processes of rural production from plowing to threshing.

While drawing such a far-reaching plan of rural construction, Kim Jong Il was walking along a path between rice fields with the chairwoman of the management board. It was not for the first time that he was walking that path. Just a few days before, he walked the same path, wet with morning dew early in the morning when member farmers of the cooperative farm were still asleep. While walking, he met with a member farmer examining water in the paddy fields, who told him about the preparations for rice planting. He said that Chongsan-ri should carry out rice planting at a right time and set a model for the whole nation. On his way back, he met artists based in Pyongyang City and formed a support-the-countryside team with them for action at Chongsan-ri. That day, too, many artists were engaged in rice-transplanting.

When Kim Jong Il came to their paddies, the actors and actresses stopped planting rice and ran up to him, splashing mud.

"Hello, how are you? I'm very happy to see you again."

With a bright smile, he shook hands with them one by

one. An actress concealed herself behind others, ashamed of being seen with her face covered with dirt. Then he called her name.

"I'm not here to see you made up as on the stage but to see you planting rice on the fields."

So saying, he grasped her mud-covered hands.

"You've got chapped hands."

He kept silence for a while in sympathy with them for their hard farm work.

Chongsan-ri was busy planting rice.

Watching tractors plowing with roars and people bending down to plant rice, he asked:

"I can see many tractors but why are rice-planting machines out of sight?"

The management board chairwoman said that they tried to use rice-planters, which proved hard to operate and often broke down. They were kept in a warehouse, she said.

He asked the chairwoman whether they had so many engine troubles. He said that President Kim Il Sung had met with engineers on many occasions to see their blueprints for rice-planters and gave on-the-spot guidance to the factory day and night, sparing little time to sleep or rest out of his strong desire to see them produced as soon as possible.

"When the first rice-planting machine was made, the President personally went to a paddy field and examined it in the cold rain. He was very happy to see the machine operate satisfactorily saying that at long last the farmers would be able to straighten their bent backs. He said that the machines should be sent first to farmers at Chongsan-ri. So, the machines should be repaired by any means and put to use."

His words were soft but very earnest. He looked at the management board chairwoman who stood with her head

down, conscience-stricken and asked quietly:

"What kind of machine can you drive?"

She looked up but looked downward again. She could not drive.

Gazing into the chairwoman's face, Kim Jong Il went on:

"Every management board chairman has to know how to drive any given farm machines. The Chongsan-ri Management Board Chairwoman among others must be able to operate modern farm machines. Only then can she expect to be able to promote rural mechanization and build Chongsan-ri into a standard farm under communism.

"It's not yet too late. Learn technique. Technology is not mysterious."

His words were not true of the management board chairwoman alone. All the farm members had to be able to drive machines but of them those in responsible posts had to be particularly good operators of machines. Farm members could not be interested in mechanization, if the management board chairwoman was indifferent to it. This was the point he brought home to the chairwoman.

That day he left the farm at nearly five in the afternoon, without having lunch.

Leaving the farm, he stressed once again:

"Efforts must be made to complete rural mechanization.

"First of all, rice-planters now kept in the warehouse should be used. Even if it means repairing the machines one hundred times, rice-planting must be mechanized.

"I hope your sweat will become fertilizer, rain and chemical to bring Chongsan-ri to flowering as the Chongsan-ri of the world as the President envisages."

What he said expressed the will to liberate the farmers completely from all arduous labor according to President

Kim Il Sung's plan.

Needless to say, many achievements had been registered in the technical revolution carried out in the countryside. However, if the farmers were to be completely emancipated from arduous labor, it was essential to push ahead with the agricultural technical revolution with greater energy and mechanize all aspects of farming in a comprehensive manner.

Though he took an extraordinary interest in many things, he showed a particular concern about the comprehensive mechanization of farming because he was eager to free the farmers from painstaking labor at the earliest possible date. Was there a matter for greater joy and excitement than the totally mechanized farming for the farmers of Korea who used to plow with primitive tools like spades and hoes from ancient times, bent with hard labor?

Well aware of the toil and moil of farm work, Kim Jong Il found it hard to look other ways when he saw the farmers doing hard work.

In November 1962 he was still a university student. He went to the Lihyon Cooperative Farm in the Sungho District, Pyongyang City, where he commented on a general threshing machine. His comment was a clear indication of the extent of his early interest in the work of farmers. At that time the Lihyon Cooperative Farm abandoned primitive power-driven threshing machines and treadle threshing machines in favor of newly-developed multi-purpose threshing machines. Working a treadle thresher, already a museum piece, he said in a low voice:

"How hard it is to treadle a threshing machine! But it is now time to send such machines to a museum for display.

"The farmers should work with ease and pleasure as we are in an era of the Workers' Party."

Then he was attentively watching how the multi-purpose threshing machine worked. Those around him had no idea of why he was doing so. After a while he said:

"The multi-purpose threshing machine ought to be equipped with a dust remover. At a glance there seems to be little dust. Working all day with such a machine is not good for health. We must not introduce mechanization in such a way as to harm the health of farmers."

With that, he suggested that improved multi-purpose threshing machines with dust and chaff removers should be manufactured to achieve a complete mechanization of threshing.

The remarks of Kim Jong Il left a strong impression on the farm members. In fact, the farm members had thought the general threshing machine to be a flawless one as it sorted rice from straws. Yet, he was worried about a possible harm of dust to the health of the farmers! After assumption of an important Party post, he displayed a still greater interest in farm mechanization. He took an aggressive action for that purpose when a full-scale agricultural mechanization was brought to the fore as a major policy task.

His attention focussed on the production of many kinds of farm machines and implements in greater quantities to be provided to the farming communities.

It was no easy job to mechanize all sorts of farm work in north Korea with most of its territory forming a steeply undulating mountainous topography, cultivated land mostly found on slopes and formed of small fields and plains cultivated for rice-growing. There had to be many tractors and farm machines of various types which fitted with the diverse terrain conditions and agriculture of Korea.

Therefore, the Third Plenary Meeting of the Fifth Central Committee of the Party, called in November 1971,

set forth as one of the immediate central tasks of the machine industry the production of farm machines.

The heroic working class of Korea addressed themselves to the honorable and worthwhile task. In a matter of one year and half the Korean people built the modern Kumsong Tractor Plant with a capacity ten times larger than that of its predecessor. The Sungri General Motor Works and small tractor plants were retooled as modern ones and a great number of trailer farm machine plants, tractor parts factories and motor plants mushroomed all over the country.

All those plants still failed to meet the rapidly growing demand for tractors and agricultural machines. In 1973 when unusually many typhoons hit the country, the shortage of tractors and automobiles caused a serious delay in the transportation of harvested grain from the fields to warehouses.

It became the most pressing task to maximize the capacity of the plants and increase the output of tractors and automobiles. However, it was far from easy to produce so many tractors and automobiles in a short time.

Kim Jong Il made up his mind to solve the question by relying on the working class boundlessly loyal to the Party and the President and with a powerful economic agitation drive to mobilize the working class ideologically. He personally led the energetic drive to solve the question.

It was one early November day, 1973. Kim Jong Il called executives of the Central Committee of the Party to discuss the increased production of tractors and automobiles. On that occasion he made clear his approach to the question.

Noting that an effective economic construction was the fundamental task of the working-class party in power, he said that it was necessary for the Party's Propaganda and Agitation Department and the departments and organs in

charge of economic affairs to chart a concerted operation for an agitation drive to enhance the interest of the working people in increased production. Then he advanced a plan to launch an extensive agitation campaign at the Kumsong Tractor Plant and the Sungri General Motor Works to elevate the desire of the working people to increase their production, with the Party Central Committee's Propaganda and Agitation Department playing a central role in the drive.

According to this plan, Party activists and hundreds of artists, reporters and editors rushed to the production sites, with all the means of publicity put into action, including newspapers, radio stations, TV stations, and feature films.

The plants became scenes of an active agitation drive for increased production, with songs reverberating in high pitches. Oral agitation activities including a sort of teach-ins were energetically carried out and bulletins and wall papers published calling forth the political consciousness and creative initiative of the working class, and newspapers, radio stations and TV stations featured the agitation activities intended to strengthen the will to produce more, inspiring the producers to carry through the tasks assigned by President Kim Il Sung without fail. The artists sang and danced on sites of production, while helping the workers with their work. The agitation activities to enhance the zeal for production led the workers to effect fresh innovations, with the result that at last the Sungri General Motor Works fulfilled its task of producing 10,000 automobiles as called for in its resolution.

On a mid-December day, 1973, the workers at this motor works sent to President Kim Il Sung its 10,000th automobile, the No. 10000 car, as a present.

Delegated by President Kim Il Sung, Kim Jong Il met

the representatives of the workers that day as they brought with them the No. 10000 car. Beaming with joy, he said:

"The President has been greatly pleased at the news that the workers, technicians, clerks at the Sungri General Motor Works have attained their 10,000-automobile production goal.

"President Kim Il Sung said he would address a congratulatory message to the workers, technicians and clerks of the Sungri General Motor Works."

The words of praise immensely moved the representatives of the workers. The manager of the works said: "It is thanks to the economic agitation team sent to us by our dear leader Comrade Kim Jong Il that we were able to produce 10,000 automobiles." Then, with a smile on his face, Kim Jong Il said:

"The latest achievement has been brought about thanks to the strength of the working class. . . . Is it the work of the artists? Nothing is more delightful if your work was helped to some extent by the art propaganda activities of the artists . . . sent by us."

Following the motor works, the Kumsong Tractor Plant achieved a great success thanks to the agitation activities to enhance the zeal for production.

The successes of the motor works and the tractor plant normalized the production of tractors and automobiles at a high level. A rapid increase in the production of tractors and automobiles led to a satisfactory harvesting of crops, an extremely urgent matter, and marked a major progress in the campaign to achieve comprehensive agricultural mechanization.

The same year saw various types of tractors, big and small, including the Chollima, Pungnyon, Chungsong, and the Chonjinho models, roll off the assembly line in large

numbers, offering a sure guarantee for the mechanization of farming in such a manner as to suit the climatic and terrain conditions of the nation.

While working hard to increase the output of tractors and automobiles in this way, he gave wise guidance to the project of developing and producing on a large scale new farming machines for extensive application in the countryside.

On the occasion of the first anniversary of "Day for Assistance to the Rural Technical Revolution" proclaimed by President Kim Il Sung in connection with the start of operation of the Kumsong Tractor Plant, Kim Jong Il ordered that a national exhibition of farm machines and implements be organized every year. It was so arranged that agricultural machinery newly developed by scientists and engineers in the agricultural sector and also by farmers as well as existing agricultural machinery rationally remodeled were exhibited at the exposition, and that prize-winning machinery highly appraised at provincial, municipal and county expositions were displayed at the national agricultural machinery exposition.

The measure taken by him proved to be very effective. Through the annual agricultural machinery expositions, a large number of agricultural machines, including maize fertilizer pot makers, fertilizer pot transplanters, mowing machines, efficient harvesters and threshers were developed by farmers, scientists and engineers and were introduced into agriculture. As a result, farmers' work was extremely lightened, and the integrated mechanization of agriculture was vigorously advanced along this road.

The mechanization of agriculture required machinery before anything else. Therefore it was necessary to produce various kinds of modern agricultural machinery in large

quantities. However, if people who operated these machines were unable to perform their roles well, no amount of agricultural machinery produced could achieve the desired effect.

His many-sided abilities were displayed in the work of educating tractor drivers to improve their role in view of their importance to the industrialization and modernization of agriculture.

All available means of education were put into action to solve this problem. A film on the lives of mechanization activists was produced and shown at many farming communities.

It was an early March day, 1972. He started on his way home late in the afternoon from a day-long business in North Hwanghae Province. His car, speeding a slope, was unexpectedly caught in a deep ditch.

He and his aides got off the car and tried to pull the car out of the ditch, but in vain. Soon evening came and it became pitch-black in the mountain village. Two tractors happened to pass by and stopped. Their drivers and farm members got off and helped pull the car out of the ditch.

Kim Jong Il, holding their hands and expressing many thanks, handed his flashlight to a farm member who was going to a nearby hamlet to fetch shovels and picks, and personally took a jack from the trunk of his car and put it under the car himself. He began to jack up the car.

Returning from an inspection of the road condition, the driver of his limousine was surprised at the sight and hurriedly ran up to him, and, calling his name, offered to do it for him.

"What, well. . . ."

All the tractor drivers and farm members who stood idle by were surprised to learn that he was Kim Jong Il.

They became one in asking him to stop working. With all their repeated remonstrances, Kim Jong Il continued to work with a shovel and a pick together with the farm members. Deeply affected by his frank and easy attitude, the farm members redoubled their efforts and managed to lift the car onto the road after a while.

After the work was over, Kim Jong Il walked up to them and said, "Thousand thanks for your kind help at this time of night." Brushing dirt off their padded clothes, he closely examined whether they were not injured in the work or whether their shoes were moistened. Suggesting that they should sit down for a chat, he sat them on the roadside grass and brought from the car bread, cakes, apples and bottled soft drinks, plain food which he had carried with him for supper.

Passing cakes to the tractor drivers and farm members, he asked them about their living conditions and income and talked about a better way to do farm work.

"We must attend to our farm work with greater effort. Doing a better farm work, we must relieve the President who is concerned about providing our people with a better life."

The tractor drivers and farm members quietly listened to him for a while. Then he asked whether the autumn harvest was over and how many tractors they had and on how many hectares their machines were utilized and went on:

"The countryside has a lot of work to be done by tractors. It is necessary to heighten their utilization rate.

"You ought to employ tractors better and stand in the van of the efforts to put into practice the line of the Party of completing comprehensive farming mechanization in the near future."

Telling them to bear in mind their honor and responsibility as storm troopers of mechanization sent to the countryside, he continued in a voice full of trust in them:

"Since you are revolutionaries whose job it is to put into practice the President's creative theses on the rural problem, you must perform your job with credit. By so doing you must bring to full flowering the far-reaching plan of the President for construction of a socialist countryside and turn our socialist rural communities into an earthly paradise as soon as possible.

"What do you say to this? Can you do it?"

The tractor drivers and others said "Yes" in unison. With a contented smile, he looked at their faces.

Busy as he was, he thought it was a good opportunity to meet by accident the tractor drivers who were to play a leading role in the comprehensive mechanization of agriculture. Sitting down on a mountain roadside at such an hour of an early spring night with frost falling, he talked with them so long and instilled into them a working-class consciousness and inspired them with a rosy prospect of an earthly communist paradise to take shape in the not distant future.

The night was far advanced. An aide reminded Kim Jong Il that it was late at night.

He looked at his watch. But he showed no sign of standing up, picked apples and slowly peeled them one by one. He said, "As it's so late at night, let's eat these and part."

Appreciative of his love and reluctant to part, they ate apples. At long last Kim Jong Il stood up, looking at them, and grasped their hands, saying, "It's time to say good-bye." But they would not leave for home. Kim Jong Il got into the car, saying that only his departure would start them on their way home.

Looking back at the farm members who kept standing there, Kim Jong Il alighted from the car again, put his hands on their shoulders to show his unwillingness to leave. Calling their names in turn, he kindly told them to perform their jobs creditably as vanguard soldiers for mechanization. With these words he finally left.

Section 4 Nationwide TV Network

There was no TV station in Korea before 1963. Research on TV technology was carried out on an insignificant scale only by several experts regardless of practical purposes. To be precise, TV technology was a field yet to be developed. However, thence a striking progress was made in the field in a short space of time.

On the basis of such groundwork and experience President Kim Il Sung, addressing the Fifth Congress of the Workers' Party of Korea held in November 1970, struck out a policy of establishing a nationwide TV network. The policy was put into practice in a short span of time. It was carried out at an extra-high speed.

Kim Jong Il's tremendous efforts figured large in the Korean history of TV broadcasting, something quite recent.

Since long before he had kept deep interest in the field and overcame all sorts of obstacles and difficulties in his way as pioneer in writing a new history of TV broadcasting in Korea.

It was his belief that development of that area would provide another powerful instrument whereby to propel the cultural revolution with unflagging vigor and open up a new path toward an improved cultural life for the people

and that it would produce an important wherewithal to help complete a full-scale automation of the national economy at a higher tempo. Therein lay the reason why he gave so great an importance to and applied himself to the establishment of a nationwide TV network as far back as its infancy.

Around 1970, he formulated an ambitious plan to set up a national TV broadcasting system on a world level and did everything to modernize TV broadcasting first of all.

"My constant preoccupation is how to modernize our TV broadcasting and raise it to reach a world level as soon as possible. The Party spares nothing necessary for the development of the TV broadcasting system.

"Our country lags behind in TV broadcasting. We must raise its level to be on a par with that of the most developed countries as quickly as possible."

This statement was made when he talked of his resolve in a meeting with the TV workers at that time.

He began the modernization of TV broadcasting with introduction of a VTR system. In those days he was on the Party Central Committee and was fully occupied. Yet he devoted himself to studies and experiments on the most advanced technology for the modernization of TV broadcasting into the small hours of the night when all the country was fast asleep.

He studied technological literature from foreign countries and carried out comparative experiments with movie and VTR broadcasting, personally operating sophisticated equipment. Taking the results of such studies he visited TV engineers for consultations. Though it was an unexplored road of up-to-date science and technology, he acquired those theories and know-how needed to modernize TV broadcasting for himself, venturing on a thorny road any

pioneer ought to follow.

This process brought home to him the incomparable superiority of VTR broadcasting to film broadcasting. Thus the modernization of TV broadcasting was started with the introduction of a VTR broadcasting system.

It was in the 1950s that a VTR system was used for TV broadcasting on an experimental basis. A VTR system can record simultaneously pictures and sound, reproduce them at any time, provide clean pictures which are free to change or supplement, and thereby offer unlimited scope for later editing. A VTR broadcasting system was far superior to film broadcasting which involved a number of processes such as shooting, development and sound recording.

In the mid-1960s, VTR systems were in use only in a handful of countries. Because it was not easy to start VTR broadcasting based on a new technological process which required vast amounts of funds and new scientific and technological know-how. At first in Korea experts did not think of introducing VTR broadcasting.

Just at that time, on October 1, 1968, Kim Jong Il visited the Central Television Broadcasting Station.

Urging TV broadcasting workers to be alert to trends in the development of contemporary science and technology, he spoke in an enthusiastic tone:

"Now the world trend in television broadcasting is for VTR broadcasting. . . The appearance of videorecording has paved a new way for the development of television broadcasting. If we are to elevate the level of television broadcasting to a new higher plane in our country, it is necessary to introduce videotape broadcasting."

Noting that TV broadcasting workers should accumulate experience in videotaping and have a VTR room built in order to begin videotape broadcasting, he gave specific

advice as regards the introduction of VTR broadcasting.

To begin with, TV broadcasting was an enterprise which could not be managed without highly-trained experts. TV broadcasting required large quantities of equipment and a lot of facilities which in turn required specialists in various fields. This was particularly true of VTR broadcasting. However, the technological and practical skills of the then TV workers were very low and their experience as well was poor.

In light of this situation, Kim Jong Il made every endeavor to train good workers able to videotape any kind of programs without damaging their ideological and artistic quality or newsworthiness.

It was when a full-dress videotaping of a play was begun at the Pyongyang Grand Theater.

He went to the theater in time for videotaping. The TV broadcasting crew, who were videotaping the program in the presence of Kim Jong Il, made close checks repeatedly on all the equipment before videotaping. They thought that everything would go well. The actors and actresses performed well and the VTR system including a TV camera functioned satisfactorily.

Kim Jong Il who was watching the videotaped pictures asked why they were poor in picture quality. Only then did the crew know that pictures were not sharp. As they were new on their job, they were confused because of their inability to locate the cause of bad picture quality. Kim Jong Il benignly smiled their confusion away and finally managed to locate the cause by personally examining all the sophisticated equipment one by one.

Videotaping lasted nearly a week at the grand theater. During that period he turned up at the theater almost every day. When each work was videotaped, he played the video-

tape, specified its merits and demerits, discussed those minute particulars even TV specialists failed to notice and made the crew familiarize themselves with the use of their VTR system.

Even after that, he frequented the sites for videotaping. Discussions were held with experts on the question of how to videotape better motion pictures, circuses, operas and other programs, in such places as music halls, the TV tower observatory, documentary film studios, feature film studios and circuses. It was heavily raining when a program was videotaped on the beach. However, he braved the winds and downpour to join in the videotaping work. With his clothes wet with rain, he inspected the videotaping work carefully. On a mid-summer day he spent his time with TV engineers in an open-air videotaping studio, though soaked with sweat.

A certain TV engineer writes in his memoirs:

"The days I spent videotaping works of art, under the warm guidance and care of the dear leader, were days when we took a videotaping course, so to speak, in the broadcasting college where TV workers learned through practice, and they were days of worthwhile creative activities."

Besides works of art, he paid attention to videotaping sports events.

On a certain summer day he went to the Moranbong Stadium for the purpose of offering advice on videotaping sports events. Carefully inspecting the videotaping, he gave specific instructions:

"When people watch soccer games on TV, they do so not to see players. A soccer game program should show tactics. In a soccer program it is essential to show the activities of players with intermediate-range and long-range

pictures to get a whole view of the game, instead of just watching the ball with close-up pictures. Only a few scenes should be zoomed well. What is important in videotaping a soccer game is how to show vividly the way the ball is kicked into the center. That is the most effective way to enable the viewers to know how the two opposing teams are fighting a game and who is playing a leading role in the game."

Seeing an announcer reporting an athletic meeting like a radio sports commentator, he commented:

"Since the viewers get a full view of the game, a TV caster has not to give a detailed account of the game. A TV caster . . . ought to explain briefly the intention or objective of each player in handling the ball, the tactics of the opposing teams and any change in them and the characteristic features of each individual player which manifest themselves in the game."

In order to do so, the cameramen and announcers should not remain mere reporters of sports events but must become sports experts able to take a wide view of sports events and comment on them, he said.

The endeavors exerted by him with little time to sleep or rest made a most important contribution to the production of a large contingent of TV producers, cameramen, editors, announcers and engineers who were able to videotape any work of art or sports events and edit the videotape in any way they deemed proper.

The advanced VTRs were installed and the Korean Central Telecast completed its videotaped broadcasting system in November 1970 as it marked a new milestone in its history on the occasion of the Fifth Congress of the Workers' Party of Korea.

Following the completion of the videotaped recording

system, Kim Jong Il directed his energies to the introduction of color TV broadcasting. He said at one time:

"We must have color television in the future.

"In the world today only a few countries have color television. . . .

"We must overtake them in color television."

Expressing his vigorous, enthusiastic new resolve, he paid deep attention to the selection of a right color system for color television broadcasting to accord well with the specific conditions of Korea.

A shift from black-and-white to color television was a leap forward in the history of television broadcasting. The question of which color system to introduce was a matter of utmost importance to the future of television broadcasting. In those days three systems were known to the world: the NTSC, SECAM and PAL.

A careful study of technological literature and comparative tests of the three systems prompted him to introduce the PAL system which proved most agreeable to the feelings of the Korean people and the topographical conditions of Korea. Solid foundations, material and technical, were laid for its introduction, and in the spring 1974 the Korean Central Telecast broadcast its first color television program and thus reached a high stage of television broadcasting. Korea's television broadcasting which had started from scratch reached a world level in a matter of not more than ten years thanks to the painstaking efforts of Kim Jong Il.

While striving to modernize TV broadcasting, Kim Jong Il pushed ahead with a program to cover the whole of the country with a TV network.

The mountainous topography of Korea made it extremely difficult to establish a nationwide TV network.

Korea needed many times more relay stations than any other countries and its TV transmitters had to be powerful.

As they did so in the past, the difficulties standing in his way served only to firm up the determination of Kim Jong Il and encourage him to distinguish himself.

Though difficulties always stood in his way, they never proved to be insurmountable. The vast project was powerfully promoted by him, because it was designed to complete a national hookup, make TV reception possible in any parts of the country, increase the supply of TV sets, and enable all people to watch television in cities, in farming and fishing communities, and in out-of-the-way hamlets.

He took steps to ensure that various machine plants produced high-efficiency transmitters and relay equipment in a massive way, and powerfully pushed ahead with the construction of TV relay stations in different parts of the country. His plan was to build the first relay stations in the favorably-situated vicinity of Pyongyang, next a group of relay stations in the western districts and, then on the basis of the results and experience gained in that course, gradually expand the relay network as far as the north-eastern mountainous areas. According to his plan, the construction of relay stations was launched at once and pressed ahead in earnest near Pyongyang and in the western areas.

Around that time, Kim Jong Il toured various places in the western areas and decided to locate relay towers in more suitable places, making transmission and reception tests.

It was when he dropped in at a resort in South Hwanghae Province. Situated in a scenic place with mountains and rivers, the resort was a fine rest center. Its only trouble was that it was situated in a location most disadvantageous for TV reception. Mountains surrounding

the resort hindered new electric waves arriving from modern civilization and prevented the guests from watching television.

Learning of this, Kim Jong Il went all the way to the mountain retreat. After exchanging greetings with its manager, he told him to bring a pole to support an antenna for a test of TV reception he was going to make that evening. After calculating the transmission of TV signals, the configuration of mountains and topography, he conducted a number of TV reception tests.

After such experiments, he ordered a relay tower built on the top of a higher mountain to enable people at the resort and inhabitants of the neighboring villages to get far better pictures.

Following their successful construction, relay towers were planned to be built in the northeastern mountainous region.

When he was guiding various fields of the national economy in that region, Kim Jong Il repeatedly checked TV pictures received there.

In a certain year, Kim Jong Il, while giving on-the-spot guidance to enterprises in South Hamgyong Province, investigated TV pictures received there. The pictures were far from satisfactory.

Recalling his experience there, he told officials concerned:

"When I once went to Hamhung, TV images received there were badly blurred. Sufficient TV relay facilities must be installed in place to enable people in local areas to get as clear pictures as in Pyongyang."

Consequently a revolutionary step was adopted by him to complete at the earliest possible date the construction of a national relay network as a Party-wide, all-people move-

ment.

The people, who rose for the construction of relay towers, feeling his deep love, erected steel relay towers on the tops of high and craggy mountains, in sweltering summer or freezing winter with temperature standing at minus 30-40 degrees centigrade. Helicopters lifted heavy steel towers, equipment and other materials. The hearts of the builders were filled with thanks to Kim Jong Il who was making painstaking efforts to provide the people with a better cultural life, upholding the plan of the President.

The construction of a nationwide television relay network was completed in no more than two years, compared with ten years which it had been originally supposed to take because of high mountains which are found everywhere in the country. Neither a non-reception area nor a poor-reception area was found in any place of Korea. A relay tower was installed even for the purpose of serving a remote mountain hamlet of a few households.

In the meantime, Kim Jong Il took a series of measures to consolidate bases for the manufacture of TV sets. An assembly plant was built in each province to mass-produce TV sets to be supplied to its people. Another step was taken to boost the supply of color TV sets.

Thanks to his scientific guidance and warm solicitude was a nationwide TV network brought into being with success, making it possible for people to watch television in any part of the country. Not only in cities but in secluded mountain places far removed from modern civilization, were people able to enjoy a cultural and happy life, watching clear pictures on television of what their Juche homeland was like.

The establishment of a national television network represented another epochal transformation, a revolution in

Korea.

With each passing year, people continue to pay their respects to the achievements of Kim Jong Il who set the stage for television culture for the first time in Korea. For the origin of the future course is found in its pioneer.

Section 5 A Bridge of Love

The days when a new chapter of modernization was being written by Kim Jong Il were an unforgettable period which witnessed his beautiful human love strike a sympathetic chord in the hearts of people.

What he has done and his human love form a functional relation. His human love indicates where the true value of his practical activities lies and what he has done all shows the true meaning of his human love. People have sensed and learned from the human love the value of an ongoing magnificent construction project. His sublime human love is well expressed in the humane nature which never allows him to remain indifferent to any one in trouble or need.

Since his childhood he was extraordinarily warm-hearted. He was very sensitive to the misfortune or pain of others, which grieved him as his own. This nature of his became quite visible in many forms as he expanded gradually the scope of his activities and came into frequent contact with an increasing number of people after involvement in politics.

It was partly because the modernization of the national economy was a historic task required by the revolution that he concentrated his efforts on the project. It was also a visible evidence of his lofty human love which did not per-

mit him even the slightest indifference to the pain people were subjected to in labor. Modernizing the country, in the final analysis, was, so to speak, a bridge of love to lead the people to well-being and happiness.

In those days Kim Jong Il had his hands full. Unforgetful of the working people, however, he went out of his way to make trips to factories, rural communities and even remote mountain hamlets, eager to assure that the purpose and plan of President Kim Il Sung were attained with success. Wherever he travelled, he left many legendary tales about his love.

Among the legendary tales is a story that he built a wide bridge across a creek at the foot of Mt. Kuwol only for 11 children.

It was on a snowy December day, 1973. Kim Jong Il was giving on-the-spot guidance in Unchon County, South Hwanghae Province.

A creek, called the Sujong River, ran along the foot of Mt. Kuwol. While looking at the brook out of a window of his car, he happened to see pupils stepping from one stone to another to cross the stream.

Hopping out of the car, he beckoned to the children, who then hurriedly ran over stepping-stones.

"Don't hurry. Cross the river slowly."

He was very much afraid that the children would trip over the stepping-stones. The children walked on the stepping-stones smartly.

Finally relieved, he asked them where they were going. They cheerfully answered that they were on their way to school. He bent downward and asked the name of their school and their grades.

They all replied in unison that they were third graders in the primary school course of Chogyo Higher Middle

School. Questioned if they walked over the stepping-stones to school every day, they said yes.

Thinking for a while, he asked again with a worried look how they crossed the swollen river in summer. The children replied that their parents or middle-school students carried them on their backs across the river.

"Cross it on their backs. . . ."

So murmuring, he fixed his eyes upon the moving water of the river. Seeing the children off, he got into his limousine, which sped away. The stepping-stones weighed heavily on his mind.

He thought of the valleys, mountain hamlets and the rivers across the country. There might be many such places! Would there be such stepping-stones in such rivers? He hoped there would not be many such places. But still there would be places with no bridge, and there children should be stepping cautiously from one stone to another. The Party built a school for those children. Fine schools were built even for a handful of pupils. The pupils were provided with clothes each season, school supplies, bags, and shoes. Yet they did not thought of laying a bridge for children to cross on their way to school. . . .

Lost in such thought for a while, he asked one of his aides for details of Kusokmol (out-of-the-way) Hamlet where the children lived.

As its name suggested, Kusokmol Hamlet was located in an extremely secluded place, far away from Chogyo Hamlet, the seat of the *ri* office. It was far from the school. Because it was a small hamlet, there were only a few pupils. Among them were the children who crossed the Sujong River.

Hearing his explanation, he was again in deep thought. After a while, he said as if he were murmuring:

"Let's lay a bridge across the river which is in the way of those children."

The aides doubted their ears for an instant. They took for granted that children in a remote mountain village walked over the stepping-stones to cross the river because the river was not so deep. What's more, the children numbered not more than ten all told. They could not understand his desire to lay a bridge there.

"Those children who cross the stream on their way to school are only about ten."

One of his aides stressed the word "ten." Kim Jong Il seemed a little offended.

"A bridge should be laid even for one or two. How can we calculate the children, treasures of our nation only by making a head count?

"Let's span the river at once for the children."

Thus a fine concrete bridge was laid across the Sujong River to replace the stepping-stones. The villagers engraved the letters reading "Bridge of Love" on the bridge in order to tell to posterity the reason for its construction.

Needless to say, this may be too trifling a thing as compared with the questions relating to the destiny of the state and its people and to their life. People often say that one who does a great thing does not bother about trifles. There is certainly an epigram to that effect. Such a seemingly significant epigram does not apply to him, however. He doesn't distinguish great things from trifles as far as human beings and their destiny and happiness are concerned.

What is a great thing? Of course, the construction of a big plant or production at a factory is undoubtedly a great matter. For what is such a great thing necessary apart from the happiness of any given citizen or any given child?

It is true that attainment of a production assignment is

important. But how much value would it have, if it were to be achieved by causing the workers pain? What is the use of these great things if they were not for putting each person out of pain and giving all people relief and joy of life?

This was the way Kim Jong Il thought of the things. In other words, matters relating to people and to their destiny and happiness are the greatest things, however small they may look.

He felt depressed if he saw children hopping from one stone to another perilously every morning and evening, even if he saw on his desk the record of tens of millions of tons of cement produced by cement factories in different parts of the country.

It was for that reason that he was much preoccupied with the issues relating to the life of people as his scope of work gradually expanded and his responsibility grew equally.

Even if the national economy developed and even if the life of the people became affluent, he traveled far and wide to find out whether there was any place left out of the solicitude extended by the Party. Or, the more the national economy developed, the more he traveled to do so. He would try to make much of the commonplace points ignored or overlooked by other people and relieve people of any concealed anxiety. His foremost concern was to see them relieved of their anxiety and live in happiness.

His affection reached out even to an island with families of lighthouse keepers off the west coast (facing the West Sea, or known as the Yellow Sea). On the rocky island love bloomed beautifully.

Kim Jong Il named the lighthouse keepers "unassuming patriots" and "revolutionaries" as they kept their lighthouse

on a remote island out of the people's mind, fighting strong winds and billows. A variety of precious gifts, including a boat with an up-to-date engine, were sent for the purpose of making up for their lack of amenities and consoling them leading a lonely life. Not only that, a school was set up on the island to save its three pupils the trouble of going to school by ship and a teacher was sent there. On its first graduation day, two pupils presented the school's only graduate with bouquets, and their teacher with tearful eyes read a congratulatory message to the pupil in the presence of local Party executives and those in charge of education sent from the mainland – a really touching scene.

Kim Jong Il's care reached out not only to this solitary lighthouse on the west coast but also to all the other lighthouses and far-off islets.

Stage artists on a trip abroad who received such affection wept for joy when they received new overcoats which he had sent, worried about the severity of the winter in the country they were visiting. The children whose father had died of illness, held in their arms the comforts sent by him to relieve them of sorrow even a little.

Countless tales of his love are available in all parts of the country he set foot on.

There is a story about such love in Hyesan, a beautiful city situated in the northern border area.

In June 1972, the City of Hyesan was in a festive mood. The fourth of the month was the significant 35th anniversary day of the Victory in the Battle of Pochonbo (June 4, 1937) in which President Kim Il Sung dealt a hard blow at the Japanese aggressors and demonstrated widely to the world that the Korean people were still alive. Large-scale commemorative events were held by the Government of the Republic in Hyesan City within a calling distance of the

historic site of Pochonbo.

Kim Jong Il was very busy making preparations for the events.

A number of fliers were to participate in the events, too, who came too late to find any accommodation at a hotel. All the hotels were filled to capacity with visitors from various parts of the country.

The city's biggest and best-equipped hotel was the Hyesan Hotel, at which Kim Jong Il was going to stop. The Korean and foreign dignitaries all registered at the Hyesan Hotel. The pilots were first taken to the hotel but found no vacant room.

The pilots decided to seek for a night's lodging somewhere else and only have a meal at the hotel. After a supper at the hotel, they were out in its back yard on their way to their lodging, when they happened to meet Kim Jong Il, the last man they had expected to see there.

"You, the pilots, have come here. I've been looking for you."

He was really happy to see the pilots, holding their hands, as they made a salute.

"How are you?"

He again asked them whose faces beamed with delight.

"By the way, where are you going?"

He thought that they registered at the Hyesan Hotel. The fliers, who at first hesitated to answer, finally told the story after repeated questions.

Kim Jong Il who had been all smiles looked gloomy all of a sudden. Getting all the details, he told one of his aides standing beside him:

"I know that the hotel is full. But the pilots should not put up anywhere else. Unlike other people they are soldiers on very important combat duties. Whether they take a

sufficient rest is an issue concerning the safety of aircraft."

After thinking for a while, he asked the pilots to wait where they were, because he had to go out on an urgent business. In the car he said to his aide seated next to him:

"I must let the pilots use my room."

The aide was astonished. No matter what important persons the fliers might be, the aide little imagined their use of his room.

"No, sir. We'll offer our room to them."

The aide sat up straight and said in a definite tone. But Kim Jong Il quietly shook his head in disapproval.

"How can I let the pilots use your room and remain aloof? I don't mind having them use my room."

He said in a determined voice.

His aides were at a loss what to do.

Kim Jong Il vacated his room for the pilots. He went to Hyesan Railway Station to move into a passenger coach in its compound noisy with a constant stream of trains. After some time, he hurried back to the Hyesan Hotel and arranged for the use of his room by the pilots. Meeting them to say good night, he left the hotel.

They entered the room booked by Kim Jong Il. They were very glad to get a very good room. They did not know at all the story about the room.

The station compound into which Kim Jong Il moved for a night's lodging was naturally noisy. That day it was particularly noisy because of the big events. Trains constantly pulled in and out, with their whistles sounding and station staff members speaking through loudspeakers. It was in such a noisy station compound that he took up quarters.

Spring came late to Hyesan near Mt. Paekdu. The people had a good sleep after enjoying the festival.

Kim Jong Il worked late at night and then continued

till the morning light, without any time to enjoy the beautiful spring night sky. The light coming from the windows of his coach did not go out till morning.

The historic commemorative functions prepared by Kim Jong Il were wound up with great success. He received those who had worked for the functions and thanked them for their trouble. Among them were the pilots in question.

Called by Kim Jong Il, the fliers went to the entrance hall and found a car waiting for them as it was provided by him. The limousine bearing them sped through the city's main street and headed for the railway station. Arriving at the station, the car moved among freight cars into the compound. The pilots were puzzled. Still then they did not realize the situation.

"Where is Comrade Kim Jong Il?

The confused pilots asked.

An official who took them to the station said that he had let them use his room and passed the night in a narrow coach. They were speechless with surprise.

Kim Jong Il was already out at a door of the coach.

The pilots could not look up. Inside the coach Kim Jong Il, holding their hands, said that they had done a fine job for the events. Even then it was very noisy with trains pulling in and whistles keeping sounding. Hearing the noise, the pilots looked at piles of papers on the desk. Tears rushed to their eyes.

One of them said in a husky voice.

"Comrade Kim Jong Il! We were unaware that you had slept in such noisy station compound. . . ."

He could not continue with a lump in his throat. Kim Jong Il, wearing a smile, said:

"Why is the whistle noisy? It sounds to me like a symphony of the high spirit of Chollima Korea. Doesn't it

sound so?"

He laughed heartily. The pilots kept silent with their heads bowed, however.

Kim Jong Il sought his own happiness in devoting himself to the people, denying him either sleep or rest. As seen above, his everyday life was a poem.

A mother is often seen with her baby crying on her back. Only the baby is on her mind. However comfortably seated, the mother cannot stand its fretting or crying. If the fretting baby falls asleep with a gentle smile playing about its mouth, the mother feels boundlessly happy even when in an uncomfortable position.

Kim Jong Il felt satisfaction even in a small coach in the noisy station compound, thinking of the happy sleep of the pilots and all the people. This human love of his is like the selfless affection with which the mother puts her child to sleep.

Chapter 6 Korea Is One

Section 1 Reunification or Division

Korea is one. This is a statement taken for granted by the Koreans who have lived as a homogeneous nation on one and the same territory, having a history of thousands of years. It is because the tragic history of Korean division has continued long and is continuing that this statement presents a strong dramatic appeal.

Kim Jong Il has the hopes focussed on himself of all the Korean people to put an end to the bisection of their territory and the division of their nation and have their country reunified. At every opportunity he visited the Military Demarcation Line (MDL). Finding himself standing by the Rimjin River crossing the MDL, he ran his serious eyes over the flow of its waters. Like cutting water with a sword, as a matter of course, there is no trace of any flaw in the river. True, the mountains and fields of the homeland are made of earth and rocks, but the blood of people is shed from where it was artificially bisected. Seeing cables hanging in the wind from a pylon extended from the north, left cut down at the MDL, he murmured, "Is that the last pylon?. . . ." Repressing the agony of territorial division he looked through a telescope at the south fields turned into waste land and renewed his commitment to the reunification of the country.

This commitment of Kim Jong Il's to the cause of re-

unification became still more definite in the course of north-south dialogue which followed the August 6, 1971 address of President Kim Il Sung. The unreserved cooperation he extended to the delegates to the dialogue is substantial proof to the extent of his interest in the question of reunification.

In those days the Koreans, north and south and abroad, were rejoiced at the news. The publication of the July 4, 1972 North-South Joint Statement was received with fervent welcome by all the fellow countrymen as it defined the three principles of reunification calling for an independent reintegration of the country to be achieved peacefully without recourse to the use of force and by means of pan-national unity transcending the existent difference in ideology, idea and system, free from interference from any outside forces. For this was partly because a north-south barrier had been pulled down. The foremost reason for such endorsement of the joint communique was that all the Koreans saw the first ray of hope for reunification in the three reunification principles first proposed by President Kim Il Sung on whom they anchored their hopes for restoring a single nationhood and agreed on by the north and south Korean authorities.

Kim Jong Il willingly did what he could to put north-south dialogue on a right track to reunification. In the north-south Red Cross talks and in those between the north and south Korean authorities, the south Korean side turned its back to the main issue and brought up trifles and secondary matters, pitting itself against the north side. The south Korean authorities went the length of stepping backward from its agreements in the North-South Joint Statement and tried to scuttle the dialogue by calling for "confrontation with dialogue," "competition with dialogue" and "co-

existence with dialogue." Yet he remained eager to open the gate to reunification by the joint strength of the north and south Korean people which grew with the start of the dialogue.

In a meeting with fellow countrymen living abroad, he said:

"Reunification is certain to dawn. The driving force of reunification is in our wisdom and will plus power. There is nothing impossible to any strong-willed man. Everything is possible for anyone who loves the future. If anything impossible, it is not in the Korean language."

His strong enthusiasm for and will to reunification are based on his genuine love for the homeland and the nation.

To approach with fervent love for the homeland and the nation all the questions relating to reunification – the tragedy of territorial bisection and national split, the prospect of reunification and the urgency of having the country reintegrated – is the underlying basis of his steadfast belief in and indomitable will to the reunion of the divided country.

The country and the nation are of supreme value to him. His constant remarks are:

"The communists are the first to love their fatherland, people and nation. . . .

"Love for the homeland is really valuable. No revolution is possible without it."

All his revolutionary activities originate in his passionate love for his homeland, people and nation and are inspired thoroughly with it.

A patriot who loves his country and nation cannot stand their division even for a moment.

Reunification is an enterprise which can be brought to success only with the denial of division. Perception of the

division of the country forms the starting point of one's determined attitude toward the question of reunification.

One school of thought argued that the division of Korea was a reflection of the confrontation of forces between capitalism and communism.

A perception of Korea's split as a by-product of the balance of forces between the two systems produces a doubtful prospect for reunification and leads to a conclusion that reunification will remain a remote possibility or should be given up for impossible.

Kim Jong Il looked at the issue from a totally different angle. For him the division of his country means that some of his compatriots are put under the control of U.S. imperialism and that the sovereignty of the Korean people as a single nation is encroached upon by the aggressor forces. In other words, a free and independent life is being trampled underfoot on part of Korean soil by the U.S. aggressors, the main force constantly opposed to the reunification of Korea, and the desire of the nation to become free and independent on their reintegrated territory is being violated by them.

He holds that the split of Korea is entirely due to the occupation of south Korea by the United States and that there cannot be any fundamental obstacle to reunification within the Korean nation. According to him, the differing ideologies, ideas and systems in north and south Korea, which can be found side by side in any given country, can have their distance overcome with ease in the course of achieving the national cause of territorial reunification. The root cause of the present tragedy lies not within but without the Korean nation.

For that reason, he thinks that the struggle for reunification is not between the communists and the nation-

alists, but between the forces for national sovereignty and the imperialist forces and that if the independent patriotic forces of the Korean people unite firmly as one body, they have a fairly good chance of accomplishing the historic cause of territorial reunification. Korea must be reunited into one nation and the Korean people will be able to achieve the reunification of their country by themselves. That is his unshakable faith and indomitable will.

He thinks reunification to be an urgent matter whose solution cannot brook any delay and regards the delay of reunification as tantamount to opposition to reunification. As the deferment of justice amounts to injustice, he branded as part of and a variant of the anti-reunification efforts "the phased approach" advanced by the southern side and all the other machinations to delay reunification instead of bringing reunification to the present moment unconditionally. He viewed as denying the possibility of reunification any one who considered reunification a mission impossible or a task to be shelved because of its bleak prospect. Any one with a lukewarm interest in reunification was regarded as virtually lacking in confidence in the possibility of territorial reintegration.

He who doesn't believe in the future cannot contribute to it. It is a matter of course that one who cannot imagine a future reunification, can not be expected to have a serious attitude toward the reunification question and make a positive contribution to its solution.

An unswerving confidence in the possibility of reunification underlies the stout revolutionary thought of Kim Jong Il that the reunification of the fatherland can be brought about by the Korean people themselves without relying on the foreign forces. His unflinching faith inspired by the unanimous commitment of the whole Korean people

to reunification and his perfect trust in their resilience dealt a telling blow at the flunkeyist, national nihilistic school of thought on the question of reunification and reduced the reunification-is-impossible theory to an absurdity.

Division was always denied in his mind. Only a reunified Korea was engraved on his mind.

Therefore, he told the northern delegates never to walk out but to frustrate the obstructionist schemes on the part of the southerners and continue with the dialogue to pave the way for reunification, even at a time when the north-south dialogue was on the verge of collapse owing to the southerners' obstinate attitude.

It was when the 23rd meeting of the north-south preliminary Red Cross talks was held in mid-July, 1972. The meeting was a very important session to decide whether to hold full-dress Red Cross talks. At that time, the south Korean side was machinating to bankrupt the year-long preliminary negotiations by putting an artificial hurdle into the discussion of the formation of delegations to the plenary talks. At the plenary meeting the south Korean side was anticipated to attempt to achieve their purpose by sticking to their unwarranted stand. The atmosphere on the eve of the conference was very tense.

At that time he met with the northern delegation to the preliminary talks and gave a pep talk:

"Your job is very important. The whole nation, nay, the whole world is riveting its attention on Panmunjom. In north-south dialogue you must always . . . deal a timely blow at the vicious machinations on the part of your counterparts."

Encouraged by his talk, the northern delegates managed to bring the talks to success and produced full-dress Red Cross talks. Throughout north-south dialogue, including

the Red Cross meeting and talks between the north and south Korean authorities, the obstructionist schemes on the part of the southerners were neutralized thanks to the behind-the-scene role of Kim Jong Il, which enabled the dialogue to continue on.

However, the north-south dialogue landed in a more serious situation because of the repeated foot-dragging acts of the south Korean rulers and ominous clouds began to gather over the Korean Peninsula, with growing risks of its division being perpetuated.

The south Korean rulers framed up what they called "the October *yusin* (restoration)" and tightened their fascist grip on the whole of south Korea. The patriots who called for reunification were repressed and slaughtered wholesale by the south Korean rulers, who then publicly committed themselves to the "two-Korea" policy of perpetuating national split by issuing a "special statement" on June 23, 1973 urging "simultaneous U.N. membership of north and south Korea." Such machinations of the south Koreans instigated by their employers, Americans and Japanese, generated a serious obstacle to the efforts for reunification and the Korean people, one of the oldest homogeneous nations, were in danger of being kept divided for good.

Taking account of these developments, President Kim Il Sung spelled out a new nation-saving five-point program to prevent the danger of perpetuated division and find a way out for national reunification. It called for: termination of the north-south military confrontation and reduction of tensions between the north and the south; multi-sided cooperation and exchange between the two parts of Korea; a pan-national congress composed of representatives of people in various walks of life, political parties and mass

organizations in north and south Korea; a north-south confederation under the single name "the Confederal Republic of Koryo"; and the admission into the United Nations of Korea under the title of the Confederal Republic of Koryo.

Kim Jong Il considered the new policy to be the most positive step to deal with the plots of the United States and the south Korean puppet clique to perpetuate the nation's split and accelerate the independent reunification of the country and launched energetic activities to put it into practice. While mobilizing mass media to widely publicize the new reunification plan unveiled by President Kim Il Sung on the one hand, he organized massive rallies to support the new five-point reunification program, denounce the "two-Korea" plot of the United States and the south Korean puppets and their beastly acts of repressing and slaughtering people and to encourage the anti-American, national-salvation struggle of the south Korean people on the other hand. For the purpose of holding a pan-national congress at an early date, he took an aggressive step to send appeals and letters to south Korean people in various walks of life, political parties and mass organizations and to overseas compatriots and their organizations.

This aggressive conduct of his was a patriotic campaign for one Korea, one land and one nation.

Korea is one!

This is a belief always occupying the mind of Kim Jong Il, a true patriot who infinitely loves his homeland and nation and dedicates himself to the accomplishment of the Juche revolutionary cause.

Section 2 Inseparable North-South Blood Relation

After causing the collapse of the north-south dialogue, which carried with it the strong wishes of the Korean people, the Seoul rulers came to disclose their true colors as splittists for the public to see. While proposing "simultaneous UN membership" of north and south Korea and "cross recognition" in a bid to get international recognition of Korea's division, Park Chung Hee muzzled any domestic discussion of the reunification issue at bayonet point. The fascist clique which strengthened its "*yusin*" dictatorial system under extraordinary martial law rounded up people, student youth, democrats and revolutionaries, all impatient to achieve democracy and reunification, and slew many patriots.

A local agent for colonial rule by U.S. imperialism, the fascist clique, confirming again the permanent division of the country as a prerequisite for its survival, was ready to launch a harsh crackdown in order to remove whatsoever standing in its policy of perpetuating the division of the land. Dark clouds hung heavy over the south Korean society when it was about to see the dawn of reunification through north-south dialogue. The wall of the MDL opened its door for travels to Seoul of north Korean reunification missions but again closed it tightly.

In south Korea scarcely a day passes without the people crying and without patriotic fighters and students shedding blood.

The more he hated the traitors and secessionists,

Kim Jong Il felt the deeper sympathy and love for the southern people suffering badly from their misrule.

It was when the north-south dialogue was stalemated because of the deliberate obstructionist moves on the part of the southern side. One evening, Kim Jong Il, putting off much of his work, went to see officials in charge of the reunification question.

"Tonight I am here to see you comrades. I'll spend the night with you."

Sitting face to face with them, Kim Jong Il talked for many hours on the question of reunification. The officials were deeply affected by each word coming out of his lips on the suffering of the southern compatriots caused by the division of the country and on the national obligation to remove it.

He was pacing up and down the room, as if unable to repress the rising emotions, and, looking toward the dark south through a window, he appealingly said:

"Whenever I see you comrades, I feel like to see the south Korean people. Ah, I really am anxious to see the south Korean people. How are they getting along now? When their faces come to my mind, I feel sorry."

This remark was full of the compatriotic feelings with which he constantly thought of the suffering south Korean people.

This ardent and specially strong affection for the southern compatriots was well illustrated by his interest in and concern with the south Koreans who came to the northern half of the Republic on various occasions.

Kim Jong Il warmly took care of the south Korean fishermen who crossed the military truce line, caught in a typhoon or in pursuit of shoals of fish.

He gave what he could to the south Korean fishermen

when they came to the north, in order to heal them of all their sorrow and misfortunes. They were well accommodated and provided with good meals; those sick were given medical treatment; banquets were arranged for some whose birthdays came during their stay in the north; others who had been unable to learn were given lessons in reading and writing Korean and were able to learn truth; on their request, they were allowed to visit many parts of the Republic.

It was in summer 1970 when a group of south Korean fishermen came to see Chollima Street under construction on the bank of the Potong River after visiting different parts of the Pyongyang City. Arriving at the site for high-rise apartment complexes being built on a 4-kilometer stretch of land, the fishermen exclaimed in amazement to learn that they were entirely for working people and were being constructed at the expense of the state thanks to the care for them of President Kim Il Sung. Seeing with envy the builders working with joy, the fishermen began to offer to help them without being asked. The builders accepted their offer with pleasure.

Informed of this fact, Kim Jong Il ordered a documentary film shooting team sent to the site without loss of time for the purpose of recording the moving scene. Moved by his care, the fishermen worked hard to help the workers. For the first time in their life of drudgery they participated in honorable labor, though only for a few hours. Filmed from all sides by a number of cameras, they became self-conscious like countrymen who found themselves standing on the stage by mistake. The next moment they were too proud to shut their mouths like a reunification mission welcomed by people.

The blood ties of the nation cannot be cut off. No

matter how madly the secessionists may machinate, they cannot stamp out the will of the people as a community bound together by the common destiny, the national spirit formed in the course of a long history. The will, the spirit, is the basis whereupon to accomplish the cause of reunification, the long-cherished dream of the nation. It was with this conviction that he encouraged the fishermen. His care brought home to the fishermen his love for all the south Korean people.

"Never have we imagined that sagacious Mr. Kim Jong Il would show such heart-warming concern to nobodies like us."

One fisherman confessed. Then other fishermen agreed at once.

Whenever south Korean fishermen were leaving for the south with their damaged ships completely repaired, he behaved like their kind mother, gave them rice, subsidiary food, vinegar and various kinds of soy sauce and soybean paste for raw fish and gifts for their parents, wives and children.

Every fisherman wept on leaving for home. Piers of Wonsan, Nampo and Haeju Harbors were more often than not scenes of tearful leave-taking. Those leaving and those present for a send-off were locked tightly in each other's arms. Fishermen repeatedly looked back and came back to throw themselves into the arms of the persons present for their send-off, though they had to leave anyhow.

In a certain summer, a similar scene was seen at Wonsan Harbor. The south Korean fishermen shouted from the boat at the top of their voices, hoarse because of too much weeping, "Long live great President Kim Il Sung!" "Long live dear Secretary Kim Jong Il!" to Wonsan citizens with tears in their eyes, assembled on a pier for their send-off. The

boat began to move with a pathetic whistle, but it soon made a U turn and moved back to the pier. It was like a child turning back again and again, reluctant to part with the parents! After making no less than six such U turns, the boat disappeared below the horizon. Indeed, the warm solicitude of Kim Jong Il became a bridge extending to the south for reunification even in the dark and grim years of national division.

The dictator and his company in Seoul schemed to estrange north and south Korean people from each other as irreconcilable enemies, while leaving no stones unturned to make the division a fait accompli, but Kim Jong Il did everything in all sincerity to keep the blood ties of north and south Korean people as close as possible. The enemy argues that north-south reconciliation and reunification are impossible, citing the allegation that the originally homogeneous people in the north and the south are "becoming heterogeneous."

The argument was brushed aside as a twaddle of the traitors by Kim Jong Il. His belief is that any part of the Korean people has never become an alien race during many years of its division nor will become so under whatsoever circumstances, as they have been united since olden times by the same language and by the same blood ties of the common ancestry. His consistent stand is that all sorts of difficulties should be tided over with top priority attached to the community of will bound together by the same destiny to live for reunification and live in one and the same homeland in spite of any difference in idea and social system. At no time of his life has he ever forgot the south Korean people. It was in spring 1960 when he was a student at Namsan Higher Middle School in Pyongyang. Different newspapers and radio stations were reporting on the April

Uprising of the south Korean people almost every day. All the reports were exciting indeed. What gave an especially great shock to Kim Jong Il was the news on a note left by Chin Yong Suk, a student of Seoul Hansong Girls' Junior High School and her death.

On April 19, called the Bloody Tuesday, Chin Yong Suk who died as a bud of liberty and democracy on a street of struggle, left the following note for her mother before going out for a demonstration:

"Mom, don't scold me for going for a demonstration. Who will demonstrate if we don't? I think I don't yet know anything of the world. But I know what it is to love the state and the nation. All fellow students of mine have gone out at the risk of their lives. I'm going to fight at the risk of my life. Mom . . . you, loving me, will take it bitterly. But rejoice at this, as this is for the future good of all my compatriots and for the liberation of my nation. My heart is already on the street. Too restless to write properly. Please take care of yourself. . ."

Leaving behind this letter, she took to the streets and was killed in a hail of enemy bullets.

Learning this fact from newspapers, Kim Jong Il lost appetite and passed a wakeful night. For he felt it too distressing to leave uncared for in heartless south Korea a young girl who ended so short a life crying for democracy and reunification, her voice hoarse from too much shouting, without any opportunity to be fully in the sun brightening the skies over the homeland simply because she was born in a sanguinary land.

He went to his school and called upon all its students to register the south Korean heroine Chin Yong Suk in their roll. The teachers and the students were all moved and endorsed his appeal.

After Chin Yong Suk was registered in the roll, Kim Jong Il proposed to the teachers that her name should be called whenever the roll was called. Her name was called in daily lives or in various events at the school as if she were still alive. The mention of her name filled the students with the feeling of solidarity for justice as they were in support of the struggle of the south Korean people.

Kim Jong Il's sense of solidarity with and support for the just struggle of the south Korean people grew intense with the passage of time. He proposed to hold a mass rally to express powerful support for each mass struggle held in south Korea for democracy and reunification. An international protest movement was organized by him to administer a blow at the enemy when they arrested and slew a fighter.

The revolutionaries coming to the north from the south to join a major celebration were welcomed with special love from Kim Jong Il. He was always extremely glad to meet and encourage them no matter how busy he was.

In early summer 1972 when he met with representatives of the Revolutionary Party for Reunification in the City of Hyesan, he closely held them in his arms one by one and listened for many hours to their accounts of hardship-fraught struggles and asked about the living difficulties of the south Korean people.

That day he talked about Mt. Paekdu, the sacred mountain of revolution not far from Hyesan. He said in an emphatic tone:

"In singing of Mt. Paekdu, people think first of it as revolutionary Mt. Paekdu whose top is a peak of Juche, heroic Mt. Paekdu where President Kim Il Sung raised the torch of restoration of the homeland. So I often climb Mt. Paekdu. Climbing up Mt. Paekdu, I often gaze at the far

south. Climbing Mt. Paekdu to see the south with the mind's eye, it appears that I can see the far remote South Sea and Mt. Halla . . . the faces of south Korean people. . . . The height of Mt. Paekdu is that of Korea. In order to know about Korea, one must look at Mt. Paekdu, and in order to make revolution in Korea, one must know about Mt. Paekdu."

His words greatly inspired the representatives from the Revolutionary Party for Reunification. Warmly smiling at them, Kim Jong Il suggested that they should climb Mt. Paekdu since they were then in Hyesan. It was also a long-cherished desire for them. A trouble, however, was that the path up Mt. Paekdu remained impassable. The mountain had much snow during the winter with snowslides taking place. Many parts of the mountain were buried deep under the snow.

Taking this condition into consideration, he took an extraordinary step to instruct local youth to clear the mountain path of snow in order to enable the south Korean revolutionaries to climb Mt. Paekdu. Following the path cleared of snow, the south Koreans got to the top of Mt. Paekdu, where they renewed their resolve to redouble their efforts to achieve the cause of national reunification, while looking at the far southern skies.

On January 1, 1974, Kim Jong Il showed a special kindness to representatives of the Revolutionary Party for Reunification. Entering the north across the death line, they attended a banquet hosted by the Government to celebrate the New Year. Cordially receiving them, he seated them at the table closest to that of President Kim Il Sung and invited them before any other guests present to make a speech and wish the President to live long in good health.

His love he was prevented from showing direct to the

south Korean people by the division of the country, was overflowingly showered upon visitors from south Korea representing its various social sectors.

He showed his love and care for the south Koreans living in the northern half of the Republic in every possible way. Whenever he met with them, he encouraged them to work harder for the earliest reunification of the country, without forgetting their home towns and southern land. With the approach of a public holiday, he sent gifts to console and inspire them or sometimes dropped in at their houses to spend his time with them for fear that they should be homesick.

Those who had received no education at all in south Korea were enrolled at schools of various levels, and, on graduation, they were led to train themselves in revolutionary practice in a way they liked.

Among leading scholars of south Korean origin are not a few who have distinguished themselves thanks to the personal solicitude of Kim Jong Il. Indeed, there are many who have become heroes, authoritative artists or industrial innovators thanks to his leadership.

To take, for example, one female vocalist. After going through hardships in south Korea as an orphan, she came to the Republic during the last Korean War, where she took lessons in music for the first time in her life. After graduating from a musical college, she became a singer. At the beginning of 1969, she began to work as an instructor for new singers with the Film Music Production. Kim Jong Il, who then was guiding the cinema revolution, paid special attention to the improvement of her musical skill and to her art activities as a whole. She was taught everything from vocalism to specific singing instruction methods. At last she became a highly skillful singer and the vocalists who had

studied under her scored fine results in many places. Later she became a professor at the Music and Dances University but died suddenly of an incurable disease. Her death grieved Kim Jong Il deeply indeed. He seemed to be unable to repress his grief at her death.

After thinking long with a sorrowful look, he quietly said:

"Ung Gyong was a comrade boundlessly loyal to the Party. . . . Let's take care of her children on her behalf."

Thus her three children were enrolled at a revolutionary school, an institute for children whose dead parents rendered meritorious services to the state.

Those with their home towns in south Korea are leading a well-cared-for life, seating themselves in the socialist paradise of the Republic's northern half, without anything to envy. All the more badly they miss their parents and intimate friends left behind in the southern land of suffering. A sight of migratory birds or a whistle of a train going far south reminded them of their home towns. Feeling deep sympathy with them, Kim Jong Il inspired them with a confidence that the homeland would be reunified without fail, whenever he met with them. They were encouraged to be able to return home with the joy of contributing greatly to the revolution and the reunification of the country.

Stories of Kim Jong Il's affection and care for the south Korean compatriots reached south Korea and spread to Korean compatriots in Japan, Europe and in North America, through various channels. The stories raised their bright hopes for the future of their nation and aroused their enthusiasm for the reunification of the country.

It happened that in the City of Mokpo, south Korea, many youth put to sea aboard a ship and sang their adora-

tion for Kim Jong Il. In a certain village in North Kyongsang Province, peasants gathered for late-night talks about the intelligence and virtues of Kim Jong Il. There was a talk among students in Seoul about him, and some crossed the heavily-guarded MDL to enter the north and work under him. All these facts express the firm resolve of the south Korean people to carry through the task of reunification as he thinks, thanking him for his love for the far-away compatriots.

Love is the most powerful thing in the world. However long the history of division may become and even if the community of nationhood should fade away, the blood ties of the Korean people will remain unchanged generation after generation, nourished with the love of President Kim Il Sung and Secretary Kim Jong Il which is becoming all the deeper for the south Korean people because of the passage of time, and this power of love will bring about a dawn on the reunification of the country in the not distant future.

Section 3 His Love Flies over Mountains and Oceans

At no time has he ever forgot the overseas compatriots living in foreign lands, far away from their homeland. His compatriotic love reached out to all the areas of Asia, North and South America, Europe and Africa where Koreans lived.

Out of sight, out of mind. It is human nature anywhere in the world. Yet, Kim Jong Il who inherited the compatriotic love of President Kim Il Sung is always thinking about the compatriots who live far beyond the oceans with the

same concern as he has for his people at home.

His helping hand was very warm.

He showed a particular solicitude for the General Association of Korean Residents in Japan (Chongryun) and compatriots under it.

Chongryun, the organization of overseas citizens of the Democratic People's Republic of Korea, was formed on May 25, 1955 under a new policy line of shifting to the patriotic movement to fight for the good of the homeland and the nation as enunciated by President Kim Il Sung after the liberation of Korea from Japan. Since its formation, Chongryun has made powerful strides along the path of independence, patriotism and progress, opposing flunkeyism and national nihilism. Chongryun, which emerged a body in charge of the Juche-led overseas compatriots movement, developing the movement of Koreans in Japan into a truly patriotic movement to serve the Korean revolution, got new life in its activities from the care of Kim Jong Il.

Seeing that Chongryun was strengthened as a nationalistic and patriotic overseas citizens organization led by the Juche idea and fighting for the good of the country and the nation, he also saw that the resident Koreans in Japan were able to defend their national dignity and democratic, national rights as overseas nationals of Juche Korea and prove their worth in the struggle to reunify Korea and carry the Korean revolution to success.

He led Chongryun to model itself after the Juche thought on the grounds that it was a key to victory in the movement of Koreans in Japan. He saw that the Juche ideological system was established within all the organizations affiliated with Chongryun and that the compatriots in Japan became ardent patriots. His guidance then was focussed on the strengthening of Chongryun's work with

the young generation and rearing a nuclear force ready to succeed to the Juche-oriented overseas compatriots movement, seeing that a generational change has taken place in the revolution.

The love and care of Kim Jong Il for overseas compatriots were given to those compatriots who came to the homeland across the sea. He was like a very considerate father who receives his son or daughter at their house in their home town returning from many years of hardship under a foreign sky.

A troupe of Koreans in Japan visited their homeland in April 1974.

Kim Jong Il, who had extended all his solicitude to them from the first day of their visit, exerted endeavours to make their first performance as significant as possible.

It was just after the modernly-equipped People's Palace of Culture with the traditional octagonal roof was built by Pyongyang's scenic Potong River. It was far bigger and much better-equipped than the Pyongyang Grand Theater with its world-famous facilities. A major public question was who would become the first to appear there. The city's leading troupes vied with each other to perform for its formal opening.

Kim Jong Il's choice went to the visiting troupe of Korean artists in Japan. They were selected to perform there to celebrate President Kim Il Sung's birthday and that in his presence. It was an expression of Kim Jong Il's affection and consideration.

It was the day of their appearance. Kim Jong Il accompanied President Kim Il Sung to the People's Palace of Culture. It was just before the rising of the curtain. At that time President Kim Il Sung went to the backstage instead of the auditorium and gave words of encouragement to the

troupe of Korean artists in Japan. Passing his hand over the back of one member sobbing with her shoulders shaking, the President soothingly said that crying would mar her makeup badly enough to prevent her appearance. The voice of President Kim Il Sung was tearful, too. After a while the curtain rose. The performance, featured by a colorful program from songs and dances to plays, turned out to be impressive. It was when a female soloist was about to sing "The Love of Our Homeland Is Warm." It was a song of thanks to President Kim Il Sung for having remitted educational aid funds and stipends to the resident Koreans in Japan. The singer began to sing lyrically to the accompaniment of an orchestra. After she sang for a while, she couldn't keep her song in tune with the orchestra, however, and her voice died down. Because she stopped singing unexpectedly, the conductor of the orchestra was embarrassed with his baton hanging in mid air.

Hushed silence prevailed over the auditorium. The next moment, one voice, not a melody, came out of the microphone. It was the sob of the female singer. Common sense told us that it was an utter failure. There was no more serious failure because both President Kim Il Sung and Secretary Kim Jong Il were seated in the auditorium.

The conductor raised his baton with a stern look, a sign to the singer to continue with her song. The singer stepped forward and tried to sing, but in vain. What echoed to the resumed orchestral accompaniment was the cry of the singer louder than her sob just a minute ago. Her crying moved the audience to tears. The conductor wielded his baton, carried away with emotion. Such an orchestral accompaniment had never been played in musical history. The orchestra continued to play an accompaniment to the sob of the singer, not her song. After the accompaniment was over,

the singer made a deep bow of regret to President Kim Il Sung. Stormy cheers rocked the hall.

President Kim Il Sung gave a long cheer, too. Taking off his spectacles, he wiped his eyes. Kim Jong Il also gazed at the singer, the conductor and members of the orchestra, with a handkerchief held to his eyes.

Where was any more stirring and more beautiful song, if it were a song? It was a scene of amalgamation of President Kim Il Sung and his people on the basis of the boiling blood of the nation.

The female soloist writes in her memoirs regarding the scene:

"I was unable to sing out. It was our first appearance in the presence of President Kim Il Sung and Secretary Kim Jong Il since we arrived in the homeland. Tears choked my voice in spite of my utmost efforts to sing. Nevertheless, the President and the Secretary had a good word for my song. They praised me inspiringly for the love for the homeland with which I sang the song."

After its premiere amidst the special love and care of Kim Jong Il, the troupe of Korean artists in Japan made successful appearances, winning compatriotic cheers and applause from their parents, brothers and sisters in the homeland.

Kim Jong Il did not allow the art troupe to leave for Japan after its successful performance tour. First gifts from President Kim Il Sung were presented to all its members, for whom trips were arranged to old revolutionary battle-sites and historic revolutionary relics. The trips were followed by visits to various parts of the country to enable them to get a firsthand knowledge of its brisk socialist construction. Then Kim Jong Il arranged for them a schedule to see the sights of the nation's scenic spots, including Mt.

Kumgang.

Kim Jong Il also provided all the necessary conditions for its training for the revolutionary opera "The Song of Mt. Kumgang," when it was planned by President Kim Il Sung.

Kim Jong Il with a full knowledge of the difficulty in completely understanding and performing an opera, an integrated art, drafted a concrete plan to enable them to learn quickly the opera, though he had many claims on his time. He told the troupe to use the Nampo Art Theater as its workout hall and quartered them at the International Hotel, a new hotel built on Wau Islet off the coast of Nampo. He also saw that they were assisted by dozens of able producers, conductors, choreographers and actors, all with much experience in the production of immortal classics such as the revolutionary opera "The Sea of Blood." Not only that, a clinic was set up in the theater for fear that any of the members should fall sick, and a doctor and nurses were assigned to be with them during their training period. Even bottles of oak oil and honey were sent to help them in case of throat trouble.

In this way they were trained in the opera under the care of Kim Jong Il. His compatriotic care enabled the troupe to master the opera in a matter of one month. Their new number "The Song of Mt. Kumgang," a revolutionary opera, was fervently received by the resident Koreans in Japan as a work of true art to inspire them with national confidence and self-respect.

This is one of the instances showing the love with which Kim Jong Il received the overseas compatriots on their visits to their homeland.

He arranged every possible facility and convenience for overseas compatriots to enable them to feel the warm bosom of the mother homeland and their fellow country-

men amid bouquets of welcoming crowds overflowing the airport or pier, depending on the place of their arrival and to have a significant and happy time in the home country.

Such solicitude of Kim Jong Il was never limited to those overseas compatriots visiting their homeland. Art troupes and sports delegation were repeatedly sent to Japan to meet the desire of the compatriots resident in that country and enable them to feel the emotions and spirit of their homeland.

One day Kim Jong Il called the head of an art troupe bound for Japan and said:

". . . Japan is a country where lots of compatriots live. You and other comrades must inspire and encourage the compatriots living in an alien land. You must help them feel national pride and self-respect as overseas nationals of the Democratic People's Republic of Korea. . . .

"If compatriots there request more performances, you must comply with their request even by extending your stay in Japan. Gladly grant all the requests of the resident compatriots."

This was an expression of his compatriotism. He was well aware that the Korean people's history of suffering overlapped that of their overseas compatriots.

One early January day, 1971, Kim Jong Il met with an executive of the Korea Red Cross Society and asked for details of the talks for resumption of the repatriation of resident compatriots from Japan to the DPRK.

The repatriation of the Korean residents in Japan to the DPRK was started in December 1959 and suspended at the end of 1967. By that time there had been held a series of talks for the resumption of the repatriation work. However, no progress had been made in the talks because of the obstructionist machinations on the part of the Japanese re-

actionary forces. And the DPRK negotiators failed to take the initiative and aggressively conduct the talks designed to resume the repatriation of resident compatriots from Japan, as they took into consideration the extremely sharpened tensions because of the daily intensifying military provocative acts on the part of U.S. imperialism and the south Korean puppet clique.

Learning of this situation, he said in a worried tone:

"Presently the resident compatriots in Japan are anxious to return to their homeland as soon as possible. Why do they so much grieve at their inability to return to their country? This is precisely because they know how dear and valuable their motherland is through many years of life in a foreign country. Our officials concerned don't understand their long-cherished longings for their homeland. This is because the officials concerned don't have such love for our compatriots in Japan as they feel for their own true blood relatives."

That day, before they said good-bye, he said entreatingly to them again and again:

"This may be because we are unaware of how valuable and dear the motherland is because we live and work in the bosom of the homeland having the President constantly close by. The talks must be brought to a successful conclusion by all means to help fulfill the wish of the resident Koreans in Japan to return to the arms of their homeland where the President is."

After the meeting, whenever he met with them, he gave the negotiators advice on the ways of bringing to success at the earliest date the talks for the resumption of the repatriation of resident compatriots in Japan.

It was thanks to the firm and uncompromising stand and efforts of Kim Jong Il on the questions related to the

dignity and rights of compatriots that the repatriation sea route was reopened to bring many compatriots to the bosom of their homeland and make their dreams come true.

He took warm-hearted steps to help the returnees put an end to their past sufferings and lead a true life after many years of sorrow and suffering in an alien country. As a result, the returnees were given jobs meeting their wishes and suitable to their abilities and were able to contribute to the hope-filled construction of the country. Their life was free from any worries thanks to free education and free medicare.

There are innumerable instances of Kim Jong Il's personal assistance to returnees in discharging their assignments with credit. To take, for example, a social scientist returned from Japan. One day the scholar was invited to the Party Central Committee, where Kim Jong Il pointed out his article's merits and demerits and suggested questions he should tackle in future.

On entering his room, the scholar was warmly received by Kim Jong Il who said in a cheerful voice:

"Some time ago I read your article published in *Rodong Sinmun*. Though it is your first article, it is a well-organized one. Congratulations."

The article, making an analytical study of the capitalist economy from the Juche-oriented point of view, disclosed the fraudulent nature of the so-called theory of development of the backward countries which defended U.S. imperialists' neo-colonialism.

Kim Jong Il, citing paragraphs in the article one by one for evaluation, commented as follows:

"The southern half of our country is still under the occupation of U.S. imperialism, preventing us from reunifying the country. Under such conditions it is very important

to expose scientifically and theoretically all the reactionary 'theories' being spread by U.S. imperialism and its minions in order to cover up their aggressive nature. Much work must be done in your area of study."

With such words of encouragement, he stated on the stand to be sticked to in scientific research:

"One must base oneself on the line and policy of the Party, no matter what area one may specialize in. . . . All researches must contribute to our revolution and the construction of socialism in our country.

"It is of special importance to thoroughly establish Juche in scientific research. Scientific research can be fruitful only when all its process is constantly run through with creative thinking. Self-evidently any one without one's own stand can't be expected to think creatively. Relying on or aping others would lead a truth-seeking scientist to ideological self-destruction and turn him against the revolution instead of contributing to it."

Since then, he has continued to assist the social scientist in many ways. Once ignored in Japan, the scholar came to turn out many papers of great value to the revolution and was awarded a Ph.D.

Similar cases can be found among the repatriates in many other fields, who became artists, engineers, doctors and teachers. Kim Jong Il's solicitude did not stop with the death of any given returnee. When the mother-in-law of a Chongryun worker died of old age after her return to the homeland, he, saying, "We must take the place of her bereaved children," had an impressive funeral service held for the deceased, moving her overseas relatives as well as all the returnees to tears.

As seen above, the love of Kim Jong Il for the overseas compatriots and the repatriated compatriots can be said to

be the flower of compatriotism and patriotism. There is no end to stories about it.

As long as they remain Korean wherever they live, at home or abroad, he leads all of them to take pride in and love their homeland, struggle for its prosperity and reunification and add luster to their dignity, honor and worth as such in the glorious struggle.

The Lodestar Has Risen

Not a long time has passed since Secretary Kim Jong Il launched out on his revolutionary career. Yet, in retrospect, one will find its starting point looks obscure far in the distance, and will find a variety of achievements brilliantly adorn his hitherto-led political career.

What amazes people who worked and lived together with him is how he has produced such gigantic achievements as they see in a wide range of areas. Difficult as it is to cite all his achievements, let us give some examples. The foremost is the riddance of flunkeyist and dogmatic mentality found lingering in the minds of many of the people and especially of the intellectuals and the subsequent equipment of all of them with the Juche thought, the guideline of the Korean revolution. Then comes a radical change in the ideological life of the Korean people and the putting of the Workers' Party of Korea, General Staff and Vanguard of the revolution, on the track of Juche to fulfill its mission. Credit goes to him for removing all their outdated forms and ways from the cinema, the opera and other fields of art and literature and for creating popular and Juche-motivated art and literature as required by the present new era. He is also credited with having elevated the nation's modernization to a higher plane through the introduction of full-scale automation. All these achievements brilliantly shine on the Korean people's history of struggle.

Public praise and adoration go to Kim Jong Il as

popular intelligence incarnate and miracle performer, who has accomplished vast and brilliant achievements in so short a time.

It is true that the public praise and adoration for Secretary Kim Jong Il are due to his achievements, but such sentiments also derive from his extraordinary humanity and admirable qualities displayed by him in the course of performing all those achievements, which have left a deep and lasting impression on the public.

Kim Jong Il disregards both post and honor and thinks of nothing but work. He begins everything with work and never waits for any work to be assigned. He eagerly looks for and sets upon what to do. He volunteers to take over any difficult work, any task whose solution the revolution calls for, and applies himself to that work. He worked and worked and was buried in thought in the small hours of the morning with a single-hearted wish that the state affairs would be splendidly carried out under the leadership of President Kim Il Sung and that the homeland would enjoy lasting prosperity with its people leading a happy life. He doesn't show any sign of fatigue.

Turning up at sites of revolution and construction, Kim Jong Il shared joys and sorrows with the masses of people and fulfilled his own mission under the weight of the job of supporting both the Party and the state. He worked by setting practical examples and not by means of his status or instructions.

In this way Kim Jong Il buried himself among the masses of people and worked without drawing any public notice. In most cases the masses of people were unaware of his behind-the-scene role, though they marveled at the huge transformations taking place. It was not until much later time that his dedicated efforts were known to the public,

because he discouraged any move to give him credit for them. In other words, his achievements received public attention but he always stayed out of the spotlight.

It was the intelligence and many-sided talents of Kim Jong Il that the people also marveled at.

Secretary Kim Jong Il is not only a thinker-theoretician and social scientist with many valuable books to his credit but also a great master of art and literature and an able engineer.

It is often said that it is wiser to do one thing splendidly than to leave many things unfinished. It can be quite right partly because modern science is divided into many disciplines and partly because each area is highly specialized. None the less, Kim Jong Il is a theoretician and great master of practice in every area. His extensive learning and versatility are universally acknowledged.

Secretary Kim Jong Il would not only initiate a new undertaking and advance a specific way of carrying it out but also complete its technical process in concert with specialists. None of Kim Jong Il's achievements can be imagined or accounted for apart from his intelligence and versatility. It was his unimaginable versatility that has filled the people and the whole society with wonder. Such outstanding abilities made it possible to perform important tasks in each area and produce great results in a short time.

In addition, Kim Jong Il has a particularly fascinating appeal. He is a teacher to the masses of people, yet he is at the same time their comrade, intimate friend and faithful servant, who is on first-name terms with anybody. So it is no wonder at all that one cannot see him without being charmed by him.

It is sublime human love that lies at the root of Kim Jong Il's informality and consanguinity with the

popular masses. He approaches everything from the human viewpoint and values human beings more than anything else. People are captivated by his fervent human love with which he assumes responsibility for the destiny of people and strives to bring true human life into blossom.

Therefore it is quite natural for people to look up to Kim Jong Il as their teacher and follow him as their leader.

A scholar who has made noteworthy scientific achievements under his leadership had this to say:

"Secretary Kim Jong Il's intelligence knows no bounds. I have no words for his original viewpoint and his creative capacity for solving any problems.

"His amazing abilities have produced striking results. But what is more important is that we hold greater expectations and hopes for his leadership abilities. To be more precise, they are not our expectations but our complete confidence. All the Korean people are perfectly confident of their future."

The following words are heard among workers at the Kim Chaek Iron Works:

"Isn't it stunning? Secretary Kim Jong Il has produced so many achievements in a brief time. Yet, the Secretary is very young. So Korea has been rejuvenated and the Juche cause has a great prospect guaranteed before it."

People sing the praises of Kim Jong Il in Pyongyang and in all other parts of Korea. "Secretary Kim Jong Il is a true leader of the people who has inherited the President's image in every respect." "The Secretary's intelligence and youth form the most valuable assets of Korea's." "The Secretary is a communist lodestar which has risen high in the era of Juche." . .

The following is a quotation from a letter which an old man in North Pyongan Province attached to a pack of wild-

grown *insam* (ginseng) sent to the Party Central Committee:

". . . People say the voice of the people is the voice of Heaven. The people of Korea are talking about Secretary Kim Jong Il until late at night. May he remain in good health and perform state affairs creditably."

Everybody looks at Secretary Kim Jong Il with respect.

This is unprecedented in the political history of the world. In short, no other statesman ever received such unanimous popular support from his people from the beginning of his political career. Secretary Kim Jong Il is a distinguished statesman of the Juche era who has emerged, winning for himself wholehearted support from all his people thanks to his extraordinary personal character as well as his achievements performed with all his energies in all sectors of society.

The lodestar has risen high in the sky, brightening the path ahead of the Korean people.

NOTE: Chajusong is an attribute of social man who wants to live and develop in an independent way as the master of the world and his own destiny.

Document generated by Anna’s Archive around 2023-2024 as part of the DuXiu collection (https://annas-blog.org/duxiu-exclusive.html).

Images have been losslessly embedded. Information about the original file can be found in PDF attachments. Some stats (more in the PDF attachments):

{
  "filename": "R1JFQVQgTEVBREVSIEtJTSBKT05HIElMW0ldXzQwMDUxNzM5LnppcA==",
  "filename_decoded": "GREAT LEADER KIM JONG IL[l]_40051739.zip",
  "filesize": 20044078,
  "md5": "6b6f721f13e9e43853f89fc6f1a49609",
  "header_md5": "ec09b0debb6445fe0362ee80d3371588",
  "sha1": "ce00a9d9c812a539a2b1030187768b615b4482e4",
  "sha256": "18f8455ac7cc68cb70f0621f0a1351af04f48b1bf71926a9d8f7b3e759002d2f",
  "crc32": 391686165,
  "zip_password": "52gv",
  "uncompressed_size": 20793094,
  "pdg_dir_name": "GREAT LEADER KIM JONG IL[l]_40051739",
  "pdg_main_pages_found": 308,
  "pdg_main_pages_max": 308,
  "total_pages": 312,
  "total_pixels": 1383726081,
  "pdf_generation_missing_pages": false
}